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... THE ...

# Illustrious Order of Hospitalers

—AND—

KNIGHTS OF ST. JOHN OF JERUSALEM.

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By

JOHN CORSON SMITH,

PAST GRAND COMMANDER KNIGHTS TEMPLAR AND  
KNIGHTS OF MALTA.

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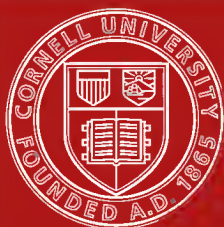
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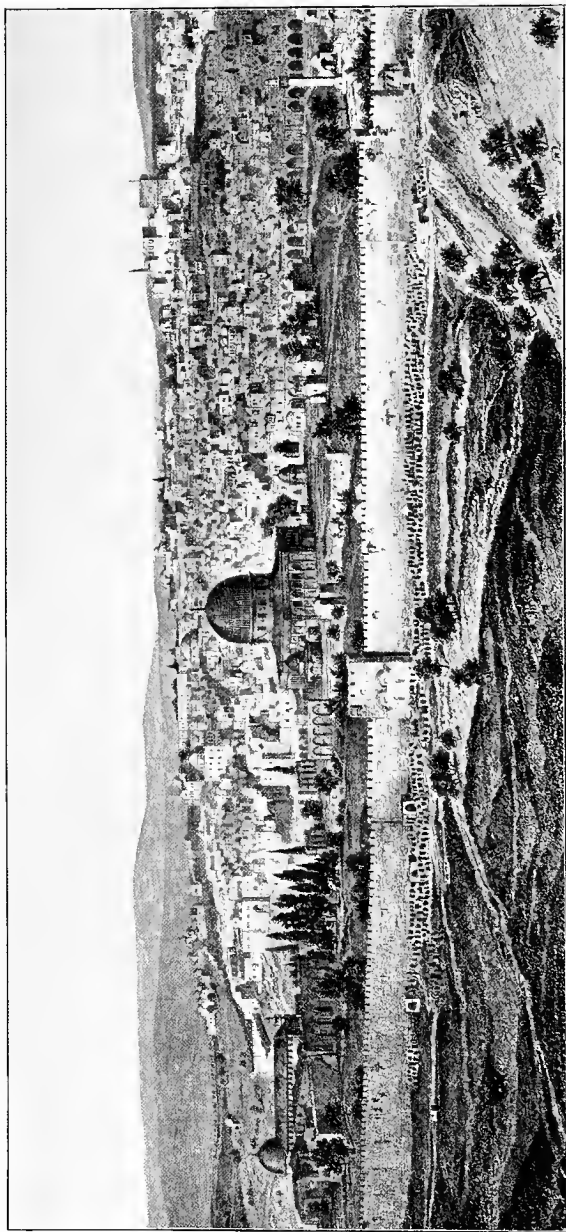
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MOSQUE OF OMAR.

GOLDEN GATE.

TOWER OF DAVID.

JAFFA GATE



JERUSALEM, 1892.

LOOKING SOUTH-WEST FROM MOUNT OF OLIVES ACROSS THE VALLEY OF JEHOSEPHAT.

THE ILLUSTRIOUS ORDER OF HOSPITALERS  
AND KNIGHTS OF  
ST. JOHN OF JERUSALEM.

PETER GERARD, THE FOUNDER,  
AND THE THREE GREAT GRAND MASTERS OF THE ILLUSTRIOUS ORDER OF ST. JOHN OF JERUSALEM.

In selecting the three grand masters of the Hospitalers, who, for their ability to organize and command in battle, to assault or defend a fortress or city, or rule and govern so mixed a body of men of so many languages as constituted The Illustrious Knights of St. John, of Palestine, Rhodes, and Malta, from their organization 1100 A.D. to 1798 A.D., and particularly the three to whom in our judgment the honor belongs for much of the glory which attaches to the Order of the Knights of Malta, we cannot be far wrong when we name Raymond du Puy, Philip Villiers de L'Isle Adam, and John de la Valette.

It is not our intention to enter into any discussion of the merits of the two great orders of knighthood which had their origin in, and did such valiant fighting for the possession of the Holy Land, much as we believe the Order of the Hospitalers, The Illustrious Knights of St. John of Jerusalem, better known as the Knights of Malta, to have been the older and greater, as it certainly was the longer in existence.

The foundation for the Order of Malta was laid by the merchants of Amalfi, Kingdom of Naples, 1048. When engaged in trade with the countries bordering the eastern shores of the Mediterranean they visited Cairo, Egypt, and obtained permission from Caliph Monstaser-billah, to erect a hospital in Jerusalem for the use of the poor and sick pilgrims going up to that city. The Egyptians being then in possession of the Holy City and being kindly disposed, the governor on presentation of the order of the caliph, gave these merchants a piece of ground a short distance south and east "about a stone's throw from the door of the church of the

Holy Sepulchre," upon which to erect their buildings, with "permission to bring monks and an Abbott from their own country to reside therein." They first built a chapel, which was dedicated to the blessed Virgin, and then two hospitals for the weary and distressed pilgrims, male and female, which they dedicated respectively to St. John the Almoner, and St. Mary Magdalene, placing monks in charge of one and nuns in charge of the other. Money and supplies were gathered in Italy for the support of this splendid charity, and it was becoming widely known when in 1065 the barbarous hordes of Tartary called Turcomans, swept down and over Palestine, capturing Jerusalem and destroying the Egyptian garrison.

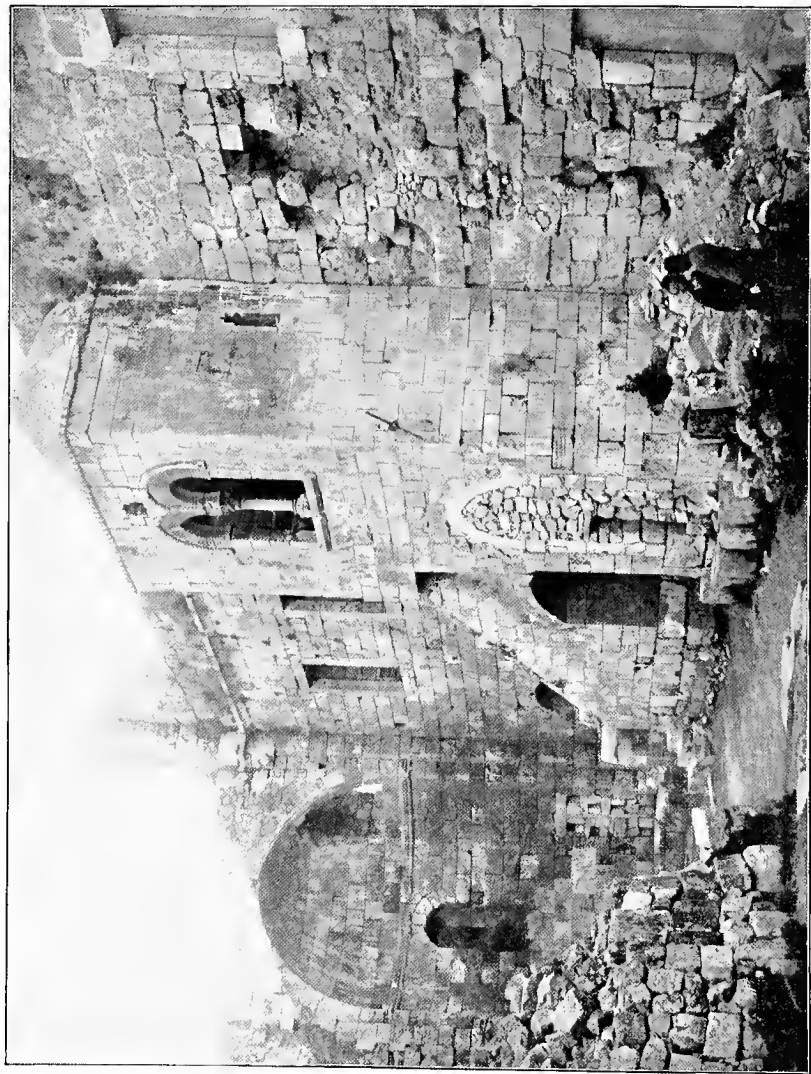
The hospitals of St. John the Almoner and St. Mary Magdalene were not exempt from the plunder and desecration which followed. There is little or nothing known of the brave monks and pious nuns who continued in charge of these hospitals from 1065 until the brave Godfrey de Bouillon and his undaunted Crusaders stormed and captured the Holy City Friday, July 15, 1099, "at the hour of three in the afternoon, exactly the same day and hour at which Christ expired for the salvation of the human race." The capture of Jerusalem was the termination of a disastrous campaign, for of a body of men of all arms numbering 700,000 at its commencement, but 21,500 remained, being 20,000 foot and 1,500 horse with which to commence the siege. The ranks on the march had been depleted from various causes, the principal ones of which were desertion, sickness, and death. It is a matter of record that when the siege of Jerusalem began June 7, 1099, the garrison contained 40,000 men at arms and 20,000 citizens bearing arms. During the siege of six weeks such Christians as remained in the city were imprisoned that they might not give aid or information to the besiegers. Among those imprisoned was the Rector or Administrator of the Hospital of St. John, a Frenchman named Peter Gerard and native of the island of Martigues in Provence.

How inhuman all men were in those days is apparent in the acts of the Crusaders, who proved themselves as bloodthirsty as the barbarians, for no sooner had they captured the city, killing all found in arms, than they deliberately murdered defenseless men, women, and children, and it is a well attested fact that on the Temple area and in and about the Mosque of Omar 10,000 people were slaughtered. It is on that Temple area where the Crusaders' horses were said to have waded up to their fetlocks in human blood. Greater extremes were never known than in those days; barbarous murder and inhuman slaughter one day to be followed with excessive piety the next, for it is related that surfeited





CHURCH OF THE HOLY SEPULCHRE.  
JERUSALEM, 1892.



RUINS OF THE HOSPITAL OF THE KNIGHTS OF ST. JOHN, JERUSALEM, 1892.  
"ABOUT A STONE'S THROW FROM THE DOOR OF THE HOLY SEPULCHRE." 1048 TO 1892.

with blood these same Crusaders hastened barefoot and unarmed to do penance, after which they offered up thanksgiving for their victory at the Holy Sepulchre. Having captured the city, it now became necessary to form a government, and they cast about them for a leader, the lot falling upon Godfrey de Bouillon, whom they sought to make king. That sturdy warrior would not have it so. He was willing to lead and command, but when they desired to crown him with a crown of gold in the church of the Holy Sepulchre he said to his followers, "No! You shall never see so magnificent a crown upon my head in the place where the Saviour of the world was crowned with one of thorns." That brave Crusader not only refused the crown, but he as resolutely declined to be called king and was content to accept the title of "Protector" or "Defender of the Holy Sepulchre."

Upon Godfrey's first visit to the House of the Hospitalers, he found that pious man, Peter Gerard, at the head of its administration: and as his assistant for the female hospital, a Roman lady of noble birth, named Agnes. He also found so many wounded Crusaders being cared for by the Hospitalers that he became interested in them and impressed with the importance of their valuable services, he immediately gave them a large share of his own estates, as will be seen from the following copy of his will or deed.

*Deed of Property of Godfrey de Bouillon to the Hospital of St. John, 1099:*

In the name of the Holy Trinity who cannot be divided, I, Godfrey, by the grace of God, and of His reign, make it known to all present and to come, that for the remission of my sins, I laid on my heart and shoulders the sign of the Saviour crucified for us. I arrived at last at the place where the feet of the very High Jesus Christ rested, and as I had in penance visited the Holy Sepulchre of the Lord and all the holy spots connected with it, I came at last to the Church of the Blessed Hospital which was founded in honor of God and of His blessed Mother and St. John, precursor of the Lord, and seeing in this the grace of the Holy Ghost which cannot be told, imparted to the sick and weakly poor suffering, abundantly and humbly in penance: I bequeath to the said House of the Hospital and to all the brothers, a house founded on my estates and under my care in the cold (Montboise in Brabant) mountain, free from all rent and expenses, and to have it forever.

This gift of my donation was done in honor of the incarnation of our Lord and in commemoration of the taking of Jerusalem MLXXXIX, in the sixth epoch in the first indiction, and for the salvation of myself, my father, my mother, and all those gone before me, my relations, and all friends living and dead.

This commendable act induced many others to follow his example. At the same time a large number of the Crusaders, impressed with the piety of the Hospitalers, and tired of bloodshed and strife, joined the order, among whom was a nobleman named Raymond

du Puy, of the province of Dauphiny. It was under Gerard that the Hospitalers, male and female, or brothers and sisters as they were called, took a vow to renounce the world, wear a plain, black robe, on which was a white cross of eight points placed on the left side near the heart, and the three solemn vows of the order, Chastity, Obedience, and Poverty. These vows were always taken in the Holy Sepulchre.

The fame of the fraternity of the Hospitalers having spread throughout the continent by returning Crusaders and Pilgrims, Pope Pascal II., at the request of Peter Gerard, the Administrator of the Hospital of St. John, confirmed this new institution "to his venerable son Gerard, founder and master of the hospital at Jerusalem, and to his lawful successors forevermore," in a Bull bearing date March 15, 1113, which we have seen in the armory of the Knights in the city of Valetta, Malta, of which the following is a translation from the original latin.

*Bull of Pope Paschal II, March 15, 1113.*

Paschal, bishop and servant of such as are the servants of God, to his venerable son Gerard, founder and master of the Hospital at Jerusalem, and to his lawful successors forevermore.

The requests of a devout desire ought to meet with a corresponding fulfillment. Inasmuch as of thy affection thou hast requested, with regard to the Hospital which thou hast founded in the city of Jerusalem, in proximity to the Church of the blessed John the Baptist, that it should be supported by the authority of the apostolic see, and fostered by the patronage of the blessed apostle Peter: We, therefore, much pleased with the pious earnestness of thy hospitality, do receive the petition with our fraternal favour, and do ordain and establish, by the authority of this our present decree, that that house of God, your Hospital, shall now be placed, and shall forever remain, under the protection of the apostolic see, and under that of the blessed Peter.

All things whatsoever, therefore, which by thy persevering care and solicitude have been collected for the benefit of the said Hospital, for the support and maintenance of pilgrims, or for relieving the necessities of the poor, whether in the churches of Jerusalem, or in those of parishes within the limits of other cities; and whatsoever things may have been offered already by the faithful, or for the future may through God's grace be so offered, or collected by other lawful means; and whatsoever things have been, or shall be granted to thee, or to thy successors, or to the brethren who are occupied in the care and support of pilgrims, by the venerable brethren the bishops of the diocese of Jerusalem; we hereby decree shall be retained by you in peace and undiminished. Moreover, as to the tithes of your revenues, which ye collect everywhere at your own charge, and by your own toil, we do hereby fix and decree, that they shall be retained by your own Hospital, all opposition on the part of the bishops and their clergy notwithstanding. We also decree as valid all donations which have been made to your Hospital by pious princes, either of their tribute moneys or

other imposts. We ordain, furthermore, that at thy death no man shall be appointed in thy place, as chief and master, by any underhand subtlety, or by violence: but him only who shall, by the inspiration of God, have been duly elected by the professed brethren of the Institution. Furthermore, all dignities or possessions which your Hospital at present holds, either on this side of the water, to-wit in Asia, or in Europe, as also those which hereafter by God's bounty it may obtain: we confirm them to thee and to thy successors, who shall be devoting themselves with a pious zeal to the cares of hospitality, and through you to the said Hospital in perpetuity. We further decree that it shall be unlawful for any man whatsoever rashly to disturb your Hospital, or to carry off any of its property, or if carried off to retain possession of it, or to diminish ought from its revenues, or to harass it with audacious annoyances. But let all its property remain intact, for the sole use and enjoyment of those for whose maintenance and support it has been granted. As to the hospitals or poor houses in the Western provinces, at Burgum of St. Ægidius, Lisan Barum, Hispalum, Tarentum, and Messana, which are distinguished by the title of Hospitals of Jerusalem, we decree that they shall forever remain, as they are this day, under the subjection and disposal of thyself and thy successors. If, therefore, at a future time, any person, whether ecclesiastical or secular, knowing this paragraph of our constitution, shall attempt to oppose its provisions, and if, after having received a second or third warning, he shall not make a suitable satisfaction and restitution, let him be deprived of all his dignities and honors, and let him know that he stands exposed to the judgment of God for the iniquity he has perpetrated; and let him be deprived of the Sacraments of the Body and Blood of Christ, and of the benefits of the redemption of Our Lord, and at the last judgment let him meet with the severest vengeance. But to all who deal justly and rightly with the same, on them be the peace of Our Lord Jesus Christ, so that not only here below they may receive the rewards of a good action, but also before the Judge of all mankind, they may enjoy the blessing of peace eternal.

I. PASCHAL, Bishop of the Catholic Church,  
I. RICHARD, Bishop of Alboe, have signed.  
I. CALIXTUS, Bishop of the Catholic Church,  
I. LANDULPHUS, Bishop of Beneventum.  
Have read and signed.

Given at Beneventum, by the hand of John, Cardinal of the Roman Church, and Librarian, on the 15th day of the calendar of March, in the 6th indiction of the incarnation of our Lord, in the year 1113, and in the 13th year of the Pontificate of our Lord Pope Paschal II.

It thus appears that their property should be free from all tithes or toll—that all donations, tributes, or other gifts, should be theirs, and that in all vacancies of “chief and master” the brethren should elect without interference by any one. It is recorded that the pious Peter, founder and master, erected another hospital or temple just south of the Holy Sepulchre, which he dedicated to St. John, the Baptist, and several other buildings in which

the poor, weary, and sick pilgrims were cared for, the Hospitalers giving them every care, even to the washing of their feet. These new buildings and hospital being just west of and attached to their first chapel (which was dedicated to the Holy Virgin,) and hospitals, were placed under charge of Brother Raymond du Puy, and it was here that the new order, or branch of the old order was founded, which became known as the "Hospitalers, or Knights of St. John." The members of this new branch took upon themselves another vow in addition to those of Chastity, Obedience, and Poverty, which was to defend the Holy Sepulchre and fight the infidels.

The following is a copy of the rules issued by frater Raymond du Puy to the brethren of the hospital under his charge, about the year 1100 when he was but a warden of the hospital:

*Rules of the Hospitalers and Knights of the Order of St. John the Baptist of Jerusalem, issued by Frater Raymond du Puy, 1100, then a warden of the Hospital at Jerusalem.*

In the name of the Lord, Amen. I, Raimond, servant of the poor of Jesus Christ, and warden of the hospital of Jerusalem, with the council of the chapter of the Order, make these regulations, to be observed in the house of the Hospital of St. John Baptist of Jerusalem. I enjoin then all the brothers that engage in the service of the poor, and in the defence of the Catholick faith, to maintain and observe, with the grace of God, the three things that they have promised, viz: Chastity, obedience, *i.e.*, that they will perform exactly every thing that shall be enjoined them by their master, and to pass their lives without possessing any thing in property: for God will require from them an account of these three things at the day of judgment.

*Exercise of the Knighthood for Jesus Christ—Custom.*

Our Order has, ever since its first foundation, been endowed, augmented, and enriched by the liberality, assistance, and favor of the holy apostolical see of catholick kings and princes, and of devout Christians, with lands, possessions, jurisdictions, graces, privileges, and exemptions: that the Knights should make their profession in it, might adorn their Knighthood with a true charity, the mother and solid foundation of all virtues: with hospitality, and a sincere attachment to the faith, and, being employed in these various functions, might only seek to distinguish themselves by a course of virtue. Soldiers of Jesus Christ are designed only to fight for his glory, to maintain his worship, and the catholick faith, to love, reverence, and preserve justice: to favour, support, and defend such as are oppressed, without neglecting the duties of holy hospitality.

Thus the Knights Hospitalers, acquitting themselves truly of both these sorts of duties, are to wear on their cloaths a cross with eight points, to put them in mind of bearing always in their heart the cross of Jesus Christ, adorned with the eight virtues that attend it; and that, after a bountiful distribution of alms, they take the sword in hand to attack and demolish the Mahometans, and such as deviate from the faith.



PETER GERARD.

FOUNDER AND MASTER OF THE HOSPITAL AT JERUSALEM, 1099 TO 1118.



RAYMOND du PUY.

WARDEN OF THE HOSPITAL, 1100. AND PREMIER GRAND MASTER OF THE KNIGHTS  
OF ST. JOHN, 1118 TO 1160.



When once they have devoted themselves to these holy exercises, they are admonished, invited, and animated by the example of the Maccabees, those holy soldiers and martyrs, who often, with very small forces, defeated formidable armies, by God's assistance. They ought likewise to apply themselves continually to an exact observation of what they promised to God when they made the three vows of chastity, obedience, and poverty, appointed by the rule; and to the practice of all other moral and divine virtues, so that being enflamed by charity, they may have no dread on their spirits at taking the sword in hand, and exposing themselves, with prudence, temperance, and fortitude, to all sorts of dangers, for the honor of Christ our Saviour, and his holy cross, and for the defence of justice, widows, and orphans. There is no greater charity can be shewed, than by sacrificing one's life for our friends, *i.e.*, for the Catholics. This is their duty, their vocation, the manner of life that they have embraced, their justification, and their sanctification, that when they end the pilgrimage of this mortal life, they may enjoy that eternal reward for which God created them.

Such as shall be convicted of having prevaricated in their duty, of having declined, fled, or deserted the occasions offered them thereof, and of fighting for the interests of Christianity, shall, for a terror to evil doers, and for the praise of such as do well, be severely punished, according to the statutes and customs of the Order."

They were also known to have taken an active part in public affairs. Peter Gerard died in 1118. Raymond du Puy being immediately and unanimously elected his successor.

## RAYMOND DU PUY.

The election of Raymond du Puy was in strict accordance with the republican principle so distinctly recognized in Pope Pascal's bull of 1113, securing in perpetuity to the Hospitalers the right of electing their master. Raymond having made known, as we have seen, while in charge of the branch of the Hospitalers his desire to add another vow to those taken by all the brethren, and they having accepted, embraced an early opportunity of making his wishes generally known, and was pleased to find his proposition met with general approval. In fact, it was the more agreeable to his brethren for besides having been companions in arms with Raymond under Godfrey de Bouillon, they knew his bravery and ability to command; also, that their services were sorely needed by the then king of Jerusalem, Baldwin II. Having first made known his desire to the Patriarch of Jerusalem and received his blessing, the master, Raymond, with his armed brethren, appeared before the king and made offer of their services. King Baldwin II was not only surprised but delighted, and gladly accepted their offer.

As before stated, this vow was assumed by many of the Hospitalers prior to 1118, but no further record has been found of that fact than the rules above given: hence, we can only date the general change from the election of Raymond du Puy, at which time the entire Fraternity assumed the new vow and thus became Knights Hospitalers and soldiers of Jesus Christ. To that pious man, Peter Gerard, must ever be the credit of founding the Order of Hospitalers: and to Raymond du Puy, no less pious, though a soldier, the high honor of its organization into a military order, which for centuries stood the bulwark of Christianity and saved Europe from being overrun by the Saracen.

The premier grand master, Raymond du Puy, was of an illustrious family, then and to this day prominent in Dauphiny, and well known for his piety and bravery. One of his first acts, as has been seen, was to assemble the Hospitalers, inform them of his wishes, and organize them into a chapter or convent, each assuming the new obligation to take up arms in defence of the holy places, and at all times against the Infidels. New rules were drawn up for their government, afterwards submitted to and approved by the pope, the original of which was lost in the siege of Acre, 1291, when that city was captured by the Saracens. Fortunately, we have the substance of those later rules and vows in the statutes of the Order, which have been preserved. The first was a division of the brethren into three classes. The first class were to bear arms, and to be composed of those of noble birth who had seen service in the army, and were called "Knights of Justice." The second class were priests and chaplains, whose duties were in the church and attendance upon the sick. While the third class were those who were not of noble families or the church, to be called *frères*, or serving brothers. While all were of one brotherhood, and wore the same coat of arms, the three classes were distinguished by different colors. In the field the black habit gave way to a vest, on which was the coat of arms, consisting of a white cross of eight points on a red field, the same as upon the standard of the Order.

In the same statutes, and a bull of Pope Boniface, 1300, we learn something of the rules and vows of the new Order, to which the Dames of the Order of St. John, who likewise had to be of noble birth, and subscribe to as well as the Knights. In these rules the grand master names himself, as in the original paper given above and repeats his charges to the brothers of the Hospital. "I, Raymond, servant of the poor in Christ Jesus, and guardian of the Hospital of Jerusalem, have framed the following regulations, to be observed in the Hospital of St. John the Baptist of Jerusalem. I desire, therefore, that every brother who shall engage himself in

the service of the poor, and in defence of the Catholic Church, shall maintain and observe, by the grace of God, the three vows which they have made, in which are comprehended chastity, obedience, that is, that they will comply with the commands of the Master in everything, and that they shall pass their lives without the possession of any private property. \* \* \* The soldiers of Jesus Christ are destined to fight only for his glory, to uphold his worship, and the Catholic religion: to love, revere, and preserve justice; and to favour, sustain, and defend the oppressed, without neglecting the duties of hospitality. The Knights of the Hospital, therefore, in piously acquitting themselves of these several duties, shall bear upon their robe a cross with eight points, in order that they may remember to bear in their hearts the cross of Jesus Christ adorned with the eight virtues which accompany it, and that after a due exercise of charity, they should take the sword in hand for the extermination of Mahometans and of all who abandon the true religion. \* \* \*

"They should also bind themselves to the exact observance of that which they have promised to God, in making the three vows retained by the regulation, of chastity, obedience, and poverty, and to the practice of all the other moral and religious virtues: so that inflamed with charity, they shall not fear to take the sword in hand, and to expose themselves with prudence, temperance, and energy, to every kind of danger, for the defence of the glory of Jesus Christ, and of the sacred cross, in the cause of justice, and in that of the widows and orphans."

Having answered the various questions asked him the brother was then required to register the following profession: "I. —, do vow and promise to Almighty God, to the Holy Eternal Virgin Mary, mother of God, and to St. John the Baptist, to render henceforward, by the grace of God, perfect obedience to the Superior placed over me, by the choice of the Order, to live without personal property, and to preserve my chastity."

This vow was taken with both hands on an open missal (the Roman Catholic mass-book) which the candidate raised laying it upon the altar, kissing the altar, and then returning the book to the brother administering the vow, as a token of submission and perfect obedience. The mantle was then thrown over the shoulders of the brother, the cross placed upon his left breast, after his kissing the same, and he was then told that the cross is the sign of the order. The newly made brother was also informed that for cowardice in battle he would be stripped of his cross and habit and be ignominiously expelled from the order he had disgraced.

The growth of this new order was so rapid that a classification

by languages was found necessary, and the following were enrolled: Provence, Auvergne, France, Italy, Arragon, Germany and England. Some historians claim that this division of the Knights into languages did not occur until about the year 1330, but the weight of authority is that the classification took place in the reorganization under Master Raymond du Puy, and we incline to the latter view. It does seem to have been more necessary to organize by languages when the membership was unknown to each other and spoke different languages, than after they had been banded together for more than two centuries, and learned each others language.

The first priory of the order was introduced into England early in the twelfth century, 1101. Robert, Duke of Normandy, eldest son of William I, better known as William the Conqueror, King of England, was in the first crusades, riding at the head of his knights and entering Jerusalem in July, 1099, with the gallant Godfrey de Bouillon and the accomplished Tancred. It is recorded in English history that the crown afterwards tendered Godfrey de Bouillon had been offered Robert of Normandy, and that he refused it, preferring his dukedom. This gallant Crusader died at Cardiff Castle, his brother's prisoner, 1135.

Godfrey de Bouillon, although often called the first king of Jerusalem, as we have seen would not permit himself to be crowned nor would he accept that title, but did accept the title of "Protector" or "Defender of the Holy Sepulchre," died in 1100. But before his death he was so impressed with the valuable services of the Hospitalers under Peter Gerard that he endowed them, as before stated, with his own manor and all its dependencies. This led others to do so, and many of the Crusaders to join them, among whom was Raymond du Puy, who, upon being assigned to the charge of the new hospital, added the vow to the three already taken of "Charity, Obedience, and Poverty," that of taking up arms in defence of the holy places and the Christian religion. In this same year of the election as master of Raymond du Puy, 1118, Hugh de Payens, Geoffrey de St. Aldemar, and seven other Frenchmen, all connected with the Hospitalers, formed a society for the purpose of escort and guard to the Pilgrims going up to Jerusalem. This small body of nine brave Hospitalers were supported for several years from the funds of the Hospital, their arms, clothing, and provision being obtained from the same source. Desiring to be alone, they took up their quarters in a small house near the Temple, and subsequently having apartments given them in the royal palace they afterwards became known as Knights of the Temple or "Knights Templars." Several years after, or more properly speak-

ing, in 1128, Baldwin, the second king of Jerusalem, finding his throne insecure, sought to get up another crusade and thus get re-inforcements, and so sent Hugh de Payens to Rome to interest Pope Honorius II.

It was during this time while in Rome that Hugh de Payens and his companions secured the favor of the pope and his permission to form a new military order entirely independent of the charitable duties of the Hospitalers. This favor being granted it was decreed by the council that each member of the new order should have one esquire or serving brother and three saddle horses. And it was further ordered that, to distinguish them from the Hospitalers, their habit should be white with a red cross over the heart. From this the two orders became known in history as "White Cross Knights" and "Red Cross Knights."

We have made this brief digression from the history of the Hospitalers in support of our statement that the Hospitalers were the older order, knowing that our readers desire the facts connected with the early organization of these two illustrious orders of knighthood.

In 1119, the Turcomans swept down into Edessa and besieged Antioch. King Baldwin II marched to the relief of the besieged: but before he reached that city the Barbarians had won a victory, and, being elated, determined to meet the Christian forces, when a desperate battle ensued. King Baldwin was victorious. Raymond du Puy at the head of his Hospitalers, charging their heaviest battalions and breaking their ranks, drove them to flight. Other battles followed in and around Ascalon, Jaffa, Tyre, and many places in Palestine during the next two or three years, in all of which the Hospitalers bore an honorable and prominent part. Pope Innocent II. at a later date, 1130, speaking of the order, says, "The Hospitalers make no difficulty to expose daily their own lives to defend those of their brethren: they are the firmest support of the Christian church in the east, and are fighting every day with distinguished courage against the Infidels. \* \* \* \* Moreover, we declare to you that we have taken the house of the Hospitalers of St. John and the whole order into St. Peter's and our own protection."

King Alphonso I. of Navarre and Arragon, having by will in 1131 made the Hospitalers, Knights Templars, and Canons or Knights of the Holy Sepulchre his heirs upon his death, gave so much trouble that Raymond du Puy, the Master of the Hospitalers, was given charge of the settlement of the disputes. In company with a body of Hospitalers, Templars, and Canons of the Holy Sepulchre, he made a visit to Spain and happily settled all difficulties, return-

ing to Jerusalem in 1141, where the historian says he was received with "real joy and hearty respect."

From the capture of Jerusalem in 1099, until its final evacuation in 1243, there was constant war in and about Jerusalem and throughout Palestine: the city had been besieged and Edessa had fallen. Among the memorable engagements during the mastership of Raymond du Puy in which he took a distinguished part, was the siege of Ascalon in 1153-4, in which King Baldwin III in person commanded.

The siege having lasted for five months, with constant assaults on the part of the Christians and as frequent sallies by the Egyptians: a strong fleet having arrived with reinforcements and provisions for the garrison and having successfully landed, it was the general opinion of the leaders that their forces be withdrawn. To this Raymond du Puy objected, urging that it would discourage the soldiers and again result in the investment of Jerusalem.

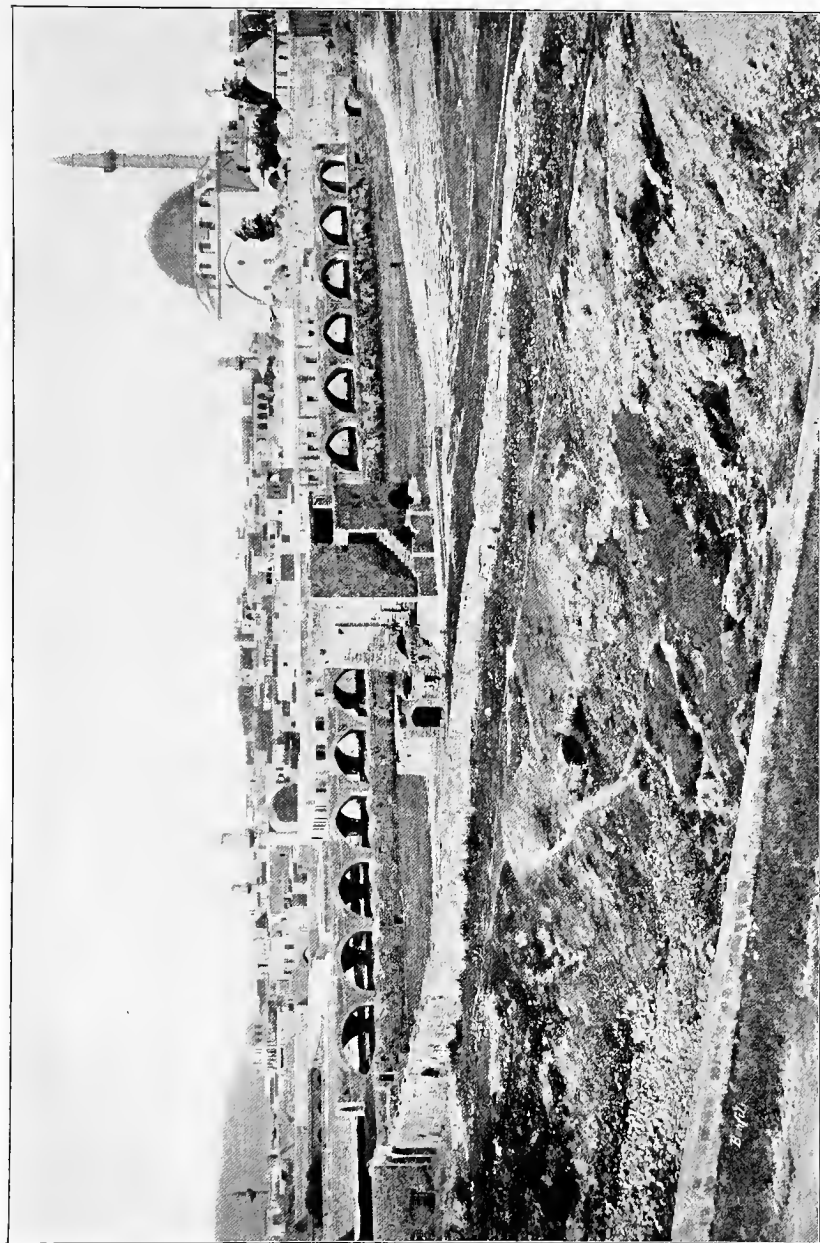
After several councils were held, the king accepted the advice of the commander of the Hospitalers and prosecuted the siege with more vigor, which finally resulted in the capture of Ascalon and its evacuation August 12, 1154.

It is recorded that in the year 1160, the master of the Hospital of St. John, now the Hospitalers, Raymond du Puy, at the advanced age of 80 years, covered with wounds and worn out with years, retired to the home of the Hospitalers of St. John in Jerusalem, where, in quiet retirement, in the exercise of piety, surrounded by his followers, and in the arms of his brethren, he died. It is also written of him that his character would have become a saint, that he was a true soldier, a gentleman, and a Christian. Thus died the premier grand master of the Illustrious Knights of St. John of Jerusalem, the greatest commander in Palestine and the founder of the greatest military order known to history.

## PHILIP VILLIERS DE L'ISLE ADAM.

### THE FORTY-SECOND GRAND MASTER AND DEFENDER OF RHODES.

From the death of the premier grand master, Raymond du Puy, master of the Hospital of St. John, of Jerusalem, in 1160, until the election of the forty-second master of the Hospital, Philip Villiers de L'Isle Adam, as grand master, January 22, 1521, a period of 361 years had elapsed and the Hospitalers still remained a recognized body of



ST. JOHN D' ACRE, SYRIA, 1892.

THE LAST STRONGHOLD OF THE KNIGHTS OF ST. JOHN AND KNIGHTS TEMPLARS IN THE HOLY LAND.  
EVACUATED 1291.



SISTER ST. ANNE.

GRAND PRIORRESS HOSPITAL KNIGHTS OF ST. JOHN, 1300.



Christian knights, whose services were eagerly sought by all the powers of Europe. The four centuries which had passed since the establishment of the order as a military body were fraught with great events in which they bore no minor part. We cannot follow the fortunes of the Hospitalers during that period, as we are not writing the history of the order, but we may glance at some of the salient points in its career.

It will be seen that we speak of Raymond du Puy as the premier grand master, and L'Isle Adam as the forty-second grand master, by which title all other "masters" of the Hospitalers or Knights of St. John will hereafter be named. We do so because all the historians of that period do, and for the additional reason that in their reorganization when under Raymond du Puy we believe they gave that title to their "master" so as to distinguish him from the many subordinate masters or commanders of languages and detachments of Knights. While some historians believe this title to have been the creation of the Knights at a later date, we find it in a bull of Pope Clement IV, of November 18, 1267, and believe it to have been recognized by the popes, though perhaps not officially, in the previous century.

Engaged in a continued warfare in the Holy Land, from their organization as soldiers of Jesus Christ at the beginning of the twelfth century, we find these Hospitalers in 1291 besieged in the city of Acre, their last stronghold, in the Holy Land—the land in which they had won so much renown. In the two centuries then closing, and in the country from which they were about to depart, never more to regain a permanent home, the Order of Hospitalers, and their sister, we may almost say twin sister—the Order of the Temple, had so blended in history as one that they cannot well be separated: 'Tis true that at times dissensions arose, quarrels ensued, and the orders battled against each other: but when the Saracen, the common foe of each appeared, these two orders were united. Jerusalem, Ascalon, Tyre, Antioch, Damascus, Edessa, Jaffa, Hattin, Tiberia, Tripoli, Damietta, Gaza, Margat, and Acre, together with a hundred other battles and sieges, made illustrious by their common efforts, attest this fact.

The siege of Acre was commenced April 5, 1291, by Sultan Khaled, a son of Mansour, Sultan of Egypt, who had been poisoned while on the march to that city. It is said by Arabian historians, that the besieging forces consisted of 160,000 foot and 60,000 horse: while to oppose them were but a few hundred Hospitalers, Knights Templars, and Teutonic Knights, to which were added, under Henry II. King Cyprus, 200 horse and 500 foot, together with such of the citizens of Acre as could be forced to bear arms. The city of

Acre was at that time a place of 100,000 or more people, but under no control—each body of Knights, class, or nationality of citizens occupying their own quarters or parts of the city. In the presence of the common enemy they all became united under William de Beaujeu, grand master of the Templars, the Hospitalers being under the command of their grand master, John de Villiers. These two brave commanders and their Knights fought side by side for several weeks, until after their desertion by King Henry II. of Cyprus, and the death of de Beaujeu, grand master of the Templars, Matthew de Clermont, grand marshal of the Hospitalers, and the greater number of the brave members of each order, including the Teutonic Knights, when the few remaining members of these orders were withdrawn by John de Villiers, grand master of Hospitalers, and found refuge on the island of Cyprus.

The most daring of the attacking columns in this siege were the famed Mamelukes, the finest body of cavalry ever known in Egypt, an organized force which continued down to the time of Napoleon's invasion and battle of the Pyramids, July 21, 1798, where they were utterly routed, and finally destroyed March 1, 1811, by Mohammed Ali Pasha, Khedive of Egypt.

Of the garrison, three hundred Templars went down to death in the tower of the Temple, and hundreds in other parts of the fight. The Hospitalers and Teutonic Knights suffered equally with their companions, while of the citizens, not less than 60,000 perished or were made slaves to the Egyptians.

From the island of Cyprus the Knights Templar and the Teutonic Knights retired to their commanderies in Europe, but not so with the Knights of St. John, for they remained so as to be near the Holy Land. Having obtained permission from the king of Cyprus to occupy the city of Limisso the Hospitalers immediately set about reorganizing, and summoning to their aid all available members in Europe. A general chapter was called in which the grand master addressed the Knights saying, "For more than an age past we have been obliged to fight as many battles as we have defended places. St. John d'Acre is a late witness of our last efforts, and almost all our knights lie buried in its ruins. 'Tis for you to supply their places: 'tis from your valor that we expect our return into the Holy Land, and you carry in your hands the lives, the fortunes, and the liberty of your brethren, not of the Order only, but of the vast number of Christians that are groaning in the chains of the Infidels."

The occupation of Cyprus was for but a few years, from 1291 until 1310, but during this period they recruited in numbers, fitted out several galleys, capturing many vessels, and were becoming

formidable at sea. August 15, 1310, under Grand Master Fulk de Villaret, after laying siege to Rhodes the principal city of the island of that name, the Knights stormed and captured the place cutting the Infidels to pieces but saving the lives of the Christians, of whom there were many within its walls.

Immediately following the capture of Rhodes, Grand Master de Villaret set about rebuilding the fortifications of the city and bringing the adjacent islands under his control, but before this could be accomplished the Knights were attacked by the Turks, Corsairs, and Greeks. All efforts failing to regain the city, the Turks and their allies were withdrawn leaving the Knights in possession of the island.

The capture of the island of Rhodes and its subsequent defence immediately following, was the talk of Europe, carrying gladness to all Christian hearts, and the fact that the Hospitalers remained near the Holy Land, while the other orders of knighthood had withdrawn, directed public attention to them. The result of this was a large increase in membership and the gifts of more estates.

In England alone, as we learn from the archives in Malta, there were in 1330-40 some fifty commanderies with an annual gross revenue of four thousand pounds, which was largely increased about this time by the addition of the properties of the Knights Templars, which order had been suppressed and its estates confiscated; its grand master, Jacques de Molay, having been burned at the stake on an island in the river Seine, Paris, March 18, 1313, by order of Philip the Fair, king of France, and with the approval of the papal authority, Clement V.

William de Villaret, the brother and predecessor of Fulk de Villaret, was the grand master who planned the capture of the Isle of Rhodes, and but for his sagacity the Hospitalers would have shared the fate of the Templars.

When the grand master of the Knights Templars was summoned to Rome by Pope Clement V, William de Villaret was also summoned, but fearing treachery, made the excuse that he was engaged in the reconnaissance of Rhodes, which he intended to attack, and that he could not afford to abandon the enterprise. This alone saved him the imprisonment, ending in death, which befell the noble Jacques de Molay. Having completed his reconnaissance, Grand Master William de Villaret was taken ill and died in 1308, and it was left for his brother and successor, John, to carry out his plans.

For two centuries and more the Hospitalers or Knights of St. John were in absolute possession of Rhodes and adjacent islands and were known to the world as the Knights of St. John and

Rhodes. Their fortunes were varied, and they had passed from battalions of mailed and mounted warriors to sea kings, treading the decks of their armed galleys and ships with the proud bearing of the old Norsemen. The white cross of the old Hospitalers floated from the masthead of vessels in every part of the Mediterranean, and was looked upon with terror by the infidel. One new language, the Spanish, had been added, and commanders of divisions, castles, or important fortifications, and admirals of its fleets, were raised to the rank of Grand Cross Knights. The number of these Grand Crosses was never numerous, and it was an honor only the bravest and most experienced commanders ever attained. The recipients of this grade wore a ring known as the grand cross ring, made of beaten gold. The seal or back of ring was a three-fourths inch, oval, gold-chased rim, within which was a golden crown and a white enameled eight-pointed star or cross. We have one in our possession, a very ancient one we secured when in Malta, a picture of which is to be seen in Grand Commandery proceedings of Illinois, 1892. We know of no other except in the Armory of the Knights in Malta, the property of the English government.

It may not be new to our readers, but it is of interest to know that the name of their island home, Rhodes, was derived from the number of wild roses to be found all over the island. Having risen to the dignity of a maritime power, the Knights frequently made landings at Smyrna, Beyrout, and other cities of Asia Minor and Phenicia, attacking the infidels and barbarians wherever found, making prizes of their vessels and richly laden merchantmen. At the same time escort was given to the many ships from Europe upon which thousands of Christians were constantly making pilgrimages to the Holy Land. At a critical period in their history, 1521, when Solymán, Sultan of Turkey, was gathering an army to attack Rhodes, the grand master died, and Philip Villiers de L'Isle Adam, grand prior of France, was elected; the only other name being considered was that of Sir Thomas Docray, grand prior of England, a Knight distinguished for his genius and skill in diplomacy. Knowing that Rhodes was threatened with a siege, L'Isle Adam immediately ordered all Knights from their commanderies throughout Europe, hastened supplies and munitions of war to Rhodes, and proceeded there in person. He had but reached that city, having narrowly escaped disaster by fire and storm, as well as capture by the Turkish fleet, when he received the following diplomatic letter from the commander of the invading forces bearing the following mighty titles:



CYPRUS, 1892.  
OCCUPIED BY KNIGHTS OF ST. JOHN, 1291 TO 1310.



RHODES, 1892: FORTIFICATIONS AND TOWER OF ST. NICHOLAS, ERECTED BY KNIGHTS OF ST. JOHN.  
OCCUPIED BY THE KNIGHTS OF ST. JOHN, AUGUST 15, 1310, TO JANUARY 1, 1523.

"Sultan Solyman, by the grace of God king of kings, sovereign of sovereigns, most high emperor of Bizantium and Trelizond: most mighty king of Persia, Arabia, Syria, and Egypt; supreme lord of Europe and Asia, prince of Mecca and Aleppo: possessor of Jerusalem, and lord of the universal sea. To Philip Villiers de 'Isle Adam, grand master of the Isle of Rhodes—Greeting:

"I congratulate thee on thy new dignity, and thy arrival in thy dominions. I wish that thou mayest reign there happily and with more glory than thy predecessors. It shall be in thy power to have a share in our good will. Enjoy, then, our friendship, and as our friend, be not the last to congratulate us on the conquests we have just made in Hungary, where we have reduced the important fortress of Belgrade, after having destroyed all that durst resist us with our dreadful sword. Adieu."

Grand Master L'Isle Adam was not to be deceived by this crafty letter, for while the Sultan was apparently holding out the hand of peace, his vessels were insulting those which sailed under the banner of the Order, and so returned him the following in reply:

"Fr. Philip Villiers de L'Isle Adam, grand master of Rhodes. To Solyman, Sultan of the Turks:

I understand very well the meaning of thy letter, which thy ambassador has brought me: thy proposals of peace between us are as agreeable to me as they will be displeasing to Curtogli. That corsair, at my passage from France, did all he could to surprise me, but not succeeding in his project, and not caring to go out of these seas without having done us some damage, he entered the river of Lycia, and attempted to carry off two merchant ships belonging to our ports. He had likewise attacked a bark belonging to some Candiots, but the galleys of the Order which I sent out of the port of Rhodes, forced him to let go his hold, and make off as fast as he could, for fear of falling into our power. Adieu."

Other letters followed, messengers were captured, and hostages held while preparations for landing by the Turks and defence by the Knights of Rhodes were being carried on. Provisions and munitions of war were brought from Cyprus, Europe, and other places, and all the Knights in Christendom ordered in for the defence, while the island was made desolate that the Turks might obtain no supplies, the peasantry first being brought within the garrison. The Knights and men-at-arms were distributed about the forts, castles, and batteries, and the reserves placed under the four Grand Cross Knights who were known as captains or generals, namely, d'Amaral, of Castile; John Buck, a knight of the language of England; de Cluys, grand prior of France, and de Morgut, grand prior of Navarre.

To these were added four other commanders, two French and two Spanish, each with one hundred and fifty men as reserves. An important addition to the garrison was an engineer from the Isle

Candia named Gabriel Martinigo, who joined the Knights at this time, was accepted, and for his skill and well known ability was made a Grand Cross. The entire garrison at this time was but 600 Knights, 4,500 men-at-arms, and a few hundred of the Rhodian citizens. To add to L'Isle Adam's anxiety, because of Pope Adrian VI having seized the property of the Italian Knights in Italy these Knights left Rhodes for Candia, but being afterward assured that a siege was imminent they returned and fought bravely to the end.

Solyman having according to his custom first sent in a declaration of war, appeared off the harbor of Rhodes June 26, 1522, with a fleet of four hundred sail and one hundred or more large galleys, landing an army of 140,000 men-at-arms and 60,000 pioneers with which to dig trenches and run his mines.

The Turkish troops were immediately landed, trenches opened, mines run, and batteries planted. The guns of those days were shotted with stone balls, many of these same stone cannon-balls used at Rhodes, and but a few years later at Malta, we have seen in the armory of the Knights of St. John at Malta. After several days intrenching and skirmishing, assaults were delivered simultaneously against the tower of St. Nicholas, the posts of the German Knights, the English, and Italian, but all in vain: they were not to be carried while so many brave Knights lived to defend them. Days passed into weeks and weeks into months, provisions becoming scarce and powder scarcer, and still the Hospitalers held out. The city had been fired by traitorous hands, information had been conveyed to the Turks by a spy within the walls, and the senior Grand Cross Knight, d'Amaral, had been proven a traitor and executed—the only case of the kind in the history of the Order. Still L'Isle Adam and the few wounded and maimed Knights who survived held the fast crumbling battlements of the inner walls and refused to surrender.

The garrison had become weakened, though many Knights had come to the defence. Yet human strength could not endure the prolonged siege and daily assaults. For each Knight who had fallen one hundred Turks had bit the dust (50,000 or more were killed or died during the siege), but the ranks were fast thinning, and the men-at-arms were as few in proportion as their knightly commanders. Grand Master L'Isle Adam, in this emergency, took counsel with his Knights and the citizens, and on the 20th day of December, 1522, after a bloody and protracted engagement, in which himself and the surviving Knights sought death in every breach rather than survive the loss of Rhodes, agreed to its surrender.

In the generous terms of capitulation offered by Solyman the Magnificent, it was stipulated that the inhabitants should not be



compelled to deliver up their children to become Turkish soldiers, that the churches should not be profaned, and the people be permitted the enjoyment of the Christian religion. Vessels sufficient to transport the grand master, the remaining Knights, and such citizens as chose to accompany him, were to be provided to take them to Candia, and twelve days be given in which to embark.

Suffice it to say, that on the night of December 31, 1522, the grand master, the few surviving Knights, and about 4,000 of the inhabitants, men, women, and children, embarked: and on the new year, January 1, 1523, after blowing the "retreat" upon the bugle we have seen in Malta, they set sail from the Island of Rhodes, over which the banner of the Knights of St. John had floated victoriously for more than two hundred years. To the shame of Europe it must be said that this band of warriors, who for more than two hundred years had policed the seas of the Mediterranean and upheld the banner of the cross, were unsupported for a long and weary six months of siege, and at last compelled to surrender and seek a new home. Jerusalem, Acre, and now Rhodes, their several desperate stands, with a thousand battles lining the pathway of their glorious history for lo, these four centuries, were not to be forgotten. They served as beacon lights to inspire and guide them to their new home, the gateway to the fields and seas of their unsurpassed glory, Malta.

Unfortunately the strength of the English Knights is not of record, but as they held one of the principal bastions during the siege of Rhodes they must have been strong in numbers. The following are known to have been there and with two or three exceptions were among the dead:

John Buck, Grand Cross; Nicholas Hussey, commander of the English bastion; William Onascon, commander of the English quarter; Thomas Sheffield, commander of the palace postern; Nicholas Farfan, on grand master's staff; Henry Mansel, William Weston, John Ranson, William West, John Baron, Thomas Pemberton, George Asfelz, John Lotu, Francis Buet, Giles Rosel, George Emer, Michael Roux, Nicholas Usel, Otho de Montselli, and Nicholas Roberts.

After a few days bad weather, the vessels made a landing on the Isle of Candia, where, remaining for two months to recover, clothe the people, and receive the scattered Knights from the outlying islands of Rhodes, with the peasantry now numbering more than 5,000, they again set sail for Sicily, finally arriving at the port of Messina, where they went into camp for some time. It was not, however, until after many trials and disappointments and the lapse of several years that Grand Master L'Isle Adam saw a home

provided where the Grand Convent could be again established and the Knights find a permanent home.

March 24, 1530. Charles V, Emperor of Germany, signed and delivered to the Knights a deed conveying in perpetuity "to the most reverend the Grand Master and the Order of St. John, all the castles, places, and isles of Tripoli, Malta, and Gozo, with all their territories and jurisdictions." It was further specified that this was "in consideration of the particular affection which he had always borne to the Order, and the important services which it had done for many ages for the Christian world," and that it was binding upon "his heirs and successors." It was this same emperor who, when he first heard of the misfortunes of the Knights, said, "There has been nothing so well lost in the world as Rhodes."

Immediately upon receipt of this deed, which can yet be seen in the Knights' Armory, Valetta, Malta, Grand Master L'Isle Adam forwarded the same to Pope Clement VII for his approval, which it received, and a bull was issued recognizing the same, April 25, 1530. Believing the deed will be of interest we give the same in full.

*Deed of the Islands of Malta and Gozo and Tripoli to the Hospital of St John of Jerusalem, by Charles V, March 24, 1530.*

The brother, Philip Villiers De L'Isle Adam, humble master of the Sacred House of the Hospital of St. John of Jerusalem, guardian of the poor in Jesus Christ, and of our conventual home, to our venerable brethren in Christ most dear to us, brother Hugh de Copons, draper of our convent and commander of our galleys, and to John Boniface, bailiff of our bailiwick of Manosca and receiver-general of our Order: Health in the Lord and diligence in action. Since his most catholic majesty has, of his munificence, granted the privilege to our Order, whose tenor is as follows, namely:

We, Charles V, by the clemency of the divine favor always, Augustus, Emperor of the Romans; Joanna, his mother, and the same Charles being, by the grace of God, monarchs of Castile, Aragon, of both Sicilies, Jerusalem, Leon, Navarre, Granada, Toledo, Valentia, Galicia, Majorca, Seville, Sardinia, Cordova, Corsica, Murcia, Algarve, Algeria, Gibraltar, the Canary Islands; also of the islands and continent of India, of the Oceans: archdukes of Austria: dukes of Burgundy and Brabant: counts of Barcelona, Flanders, and Tyrol: lords of Biscay and Molina: dukes of Athens and Neopatria: counts of Rousillon and Catalonia: marquis of La Mancha and Ghent.

Whereas, for the restoration and establishment of the convent, Order, and religion of the Hospital of St. John of Jerusalem: and in order that the very reverend, and venerable, and well beloved, the grand master, the priors, bailiffs, preceptors, and knights of the said Order: who, being expelled from the Island of Rhodes by the Turks (who, after a most protracted and violent siege, have occupied that island), have already wandered for several years, should obtain at length a fixed residence, and there should once

more return to those duties for the benefit of the Christian community which appertain to their religion; and should diligently exert their strength and their arms against the perfidious enemies of the Christian religion: moved by devotion, and actuated by the same spirit which has allied us to the Order, we have determined upon granting a fixed home to the above-mentioned grand master and Order, that they should no longer be compelled to wander about the world, by the tenor of this our present charter, firmly valid to all future times: through our fixed knowledge, and regal authority, and deliberation: and with special design for ourselves, our heirs, and successors on the throne, we grant, and of our liberality we bountifully bestow upon the aforesaid very reverend the grand master of the religion and Order of St. John of Jerusalem, in feudal perpetuity, noble, free, and uncontrolled, our cities, castles, places, and islands of Tripoli, Malta, and Gozo, with all their cities, castles, places, and insular territories, with pure and mixed jurisdiction, right, and property of useful government: with power of life and death over male and female residing within their limits, and with the laws, constitutions, and rights now existing amongst the inhabitants: together with all other laws and rights, exemptions, privileges, revenues, and other immunities whatsoever: so that they may hereafter hold them in feudal tenure from us, as kings of both Sicilies, and from our successors in the same kingdom, reigning at the time, under the sole acknowledgment of a hawk or falcon, which, every year, on the festival of All Saints, shall be presented by the person or persons duly authorized for that purpose into the hands of the viceroy or president, who may at that time be administering the government, in sign and recognition of feudal tenure: and, having made that acknowledgment, they shall remain exempt and free from all other service claimable by law and customary to be performed by vassals.

The investiture of which feudal tenure, however, shall be renewed in every case of a new succession, and completed according to the dispositions of the common law, and the grand master for the time being, for himself and the above mentioned Order generally in this recognition and investiture, shall be bound to give a pledge, that from the said cities, castles, or places, he will not permit loss, or prejudice, or injury, to be perpetrated against us, or our kingdoms and lordships above mentioned, or those of our successors in the said kingdoms, either by sea or by land, nor will offer any assistance or favor to those inflicting such injuries, or desirous of inflicting them: but rather shall strive to avert the same with all their power. And if anyone arraigned of a capital crime, or accused of any similar offence, shall escape from the said kingdom of Sicily, and shall take refuge in these islands, and their fendatories, if they shall be required on the part of the viceroy, or of the governor, or the ministers of justice of the said kingdom for the time being, they shall be bound to expel such fugitive or fugitives, and to drive them far away from their island, with the exception of those who are accused of treason, or of heresy, whom they shall not eject, but, at the requisition of the viceroy, or his lieutenant, they shall take them prisoners, and remit them in custody, to the viceroy or governor. Furthermore, in order that the nomination to the bishopric of Malta may remain as it is now, in our gift and presentation, and in that of our successors in the kingdom of Sicily;

therefore, we decree, that after the death of our reverend and beloved councillor, Balthasar de Vaultkirk, our imperial vice-chancellor, lately nominated by us to that diocese, as also in the case of every subsequent vacancy occurring hereafter, the grand master and the convent of the Order shall nominate to the viceroy of Sicily, three persons of the Order, of whom one at least shall be and must be a subject of ours or of our successors in the kingdom, and who shall all be fit and proper persons for the exercise of that pastoral dignity. Of which three persons thus nominated, we, and our successors in the kingdom, will present, and shall be bound to present the one whom we or they may judge to be the most worthy for the post.

The master shall be bound to grant the dignity of the grand-cross to whosoever may be nominated to the said bishopric, and shall give him admission into the council of the Order, together with the priors and bailiffs. Also, since the admiral of the Order is bound to be of the language and nation of Italy, and it is deemed advisable that, for him who is to exercise his authority, when absence or other impediments occur, if a suitable person can be found in the same language and nation, it shall be given to him: it is therefore reasonable, that under a similar parity of suitability, that person should rather be elected to exercise that office, who may be judged the most eligible from amongst that nation and language, who shall exercise his office and be deemed suspected of none.

Furthermore let statutes and firm decrees be made of everything contained in the three preceding articles, according to the style and manner used in the said Order, with the approbation and authority of our sacred Lord and of the apostolic see: and let the grand master of the Order who now is, or hereafter may be, be bound to swear solemnly to the faithful observation of the said statutes, and to preserve them in perpetuity inviolate. Furthermore, if the Order should succeed in reconquering the island of Rhodes, and for that reason, or from any other cause, shall depart from these islands and their local feudatories, and shall establish their home and convent elsewhere, it shall not be lawful for them to transfer the possession of these islands to any other person without the expressed sanction of their feudal lord: but if they shall presume so to alienate them without our sanction and license, they shall, in that case, revert to us and to our successors in full sovereignty. Further, whatever artillery or engines of war now exist within the castle and city of Tripoli, as shall be specified in a proper inventory, they may retain the same for three years for the protection of the town and citadel: the obligation, however, remaining valid to restore the said artillery and machines after the lapse of three years, unless at that time our grace may, owing to the necessities of the case, see fit to prolong the time, in order that the town and citadel may have its defence more safely provided for.

And further, whatever rewards or gratuities, temporary or permanent, may have been granted to certain persons in these territories, which have been given them, either on account of their merits, or from some other obligation, in whatever state they may now stand, they shall not be taken away from them without proper recompense, but shall remain in full force until the grand master

and convent shall see fit to provide them elsewhere with equal and similar property. And in the valuation of this recompense all difference of opinion which might arise, and all annoyance and expense of legal proceedings shall be obviated thus: When it shall seem fit to the grand master and convent to grant to any one such recompense, two judges shall be nominated: one, in our name, by the viceroy of Sicily for the time being; the other by the grand master and convent, who, summarily and precisely, shall define the concession of privileges to be transferred, with the arguments on both sides, without any other form or process of law; and if any recompense is to be given, they shall decree how much it should be by right. But if the two judges should, by chance, be of different and opposing opinions, by the consent of both parties, let a third judge be named, and whilst the question is being adjudicated or inquired into, and the recompense fixed, the possessors shall remain in the enjoyment of their rights, and shall receive the produce of their privileges, until compensation shall have been made to them. Under which conditions, as contained and described above, and in no other manner, conceding to the aforesaid grand master and convent, one and all of the said articles in feudal tenure, as have been described, as can best and most fully and most usefully be stated and written for their convenience and benefit, and good, sound, and favorable understanding; we offer and transfer the same to the rule of the grand master, convent, and Order, in useful and firm dominion irrevocably: in full right, to have and to hold, to govern, to exercise in full jurisdiction, and to retain in peace and perpetuity.

And on account of this concession, and otherwise, according as it can best be made available and held by law, we give, concede, and bestow to the said grand master, convent, and Order, all rights and all property, real and personal of every description whatever, which appertain to us, and which can and ought to belong to us in those islands, which we grant to them by feudal tenure, under the said conditions as have been recited, and in other matters according to the circumstances of the case: which rights and privileges, in order that they may be perpetual and capable of being exercised and maintained, and that all and every right may be enjoyed and freely exercised by law, and whatever else we ourselves may perform in any manner, either now or hereafter, placing the said grand master, convent, and Order in every respect in our place: we constitute them true lords, due and authorized agents and administrators in their own matters, no rights and no privileges, which we have conceded to them as above, beyond what we have already received, shall be retained or received by us or by our council. Committing, from this time forth, to the charge of the said grand master, convent, and Order of St. John of Jerusalem, with the same authority as we have heretofore exercised, all and everyone, male and female, who may now be dwelling, or hereafter about to dwell, in the said islands, cities, lands, places, and castles, or in their territories, under whatsoever laws or conditions they may have resided there, that they should receive and consider the said grand master as their true and feudal lord, and the rightful possessor of the aforesaid territories, and shall perform and obey his behests, as good and faithful vassals should always obey their lord.

They shall also make and offer fidelity and homage to the said

grand master and convent, with all the oaths usual in similar cases; we also, ourselves, from the moment that they take those oaths and tender that homage, absolve and free them from all oaths and homage which they may have already made and taken to us, or to any of our predecessors, or to any other persons in our name, and by which they have been heretofore bound. Moreover, to the illustrious Philip, Prince of the Asturias, etc., our well beloved first-born son, and descendant, who, after our prosperous and lengthened reign, we nominate and appoint, under the support of our paternal benediction, to be, by the grace of God, our immediate heir and legitimate successor, in all our kingdoms and dominions: to all the most illustrious lords our beloved councillors, and to our faithful viceroy and captain-general in our Kingdom of the Two Sicilies, to the chief-justice, or whosoever may be acting in his place, to the judges and magistrates of our courts, to the magistrates of the "portulano" and the "secrets," to the treasurer and conservator of our royal patrimonies, to the patrons of our exchequer, to the captains of our fortresses, to our prefects and guards, portulans, and portulanotes, secreta, and to all and every one else of the officials, and of subjects in our said Kingdom of the Two Sicilies, and especially of the said islands, and of the city and castle of Tripoli, as well now as hereafter, by the same authority we order and direct, under pain of our indignation and anger, and under a penalty of ten thousand crowns, to be otherwise levied upon their property, and paid into our treasury, that they hold, and support, and observe, and shall cause to be inviolably held and observed by others, these our concessions and grants, one and all, as contained above.

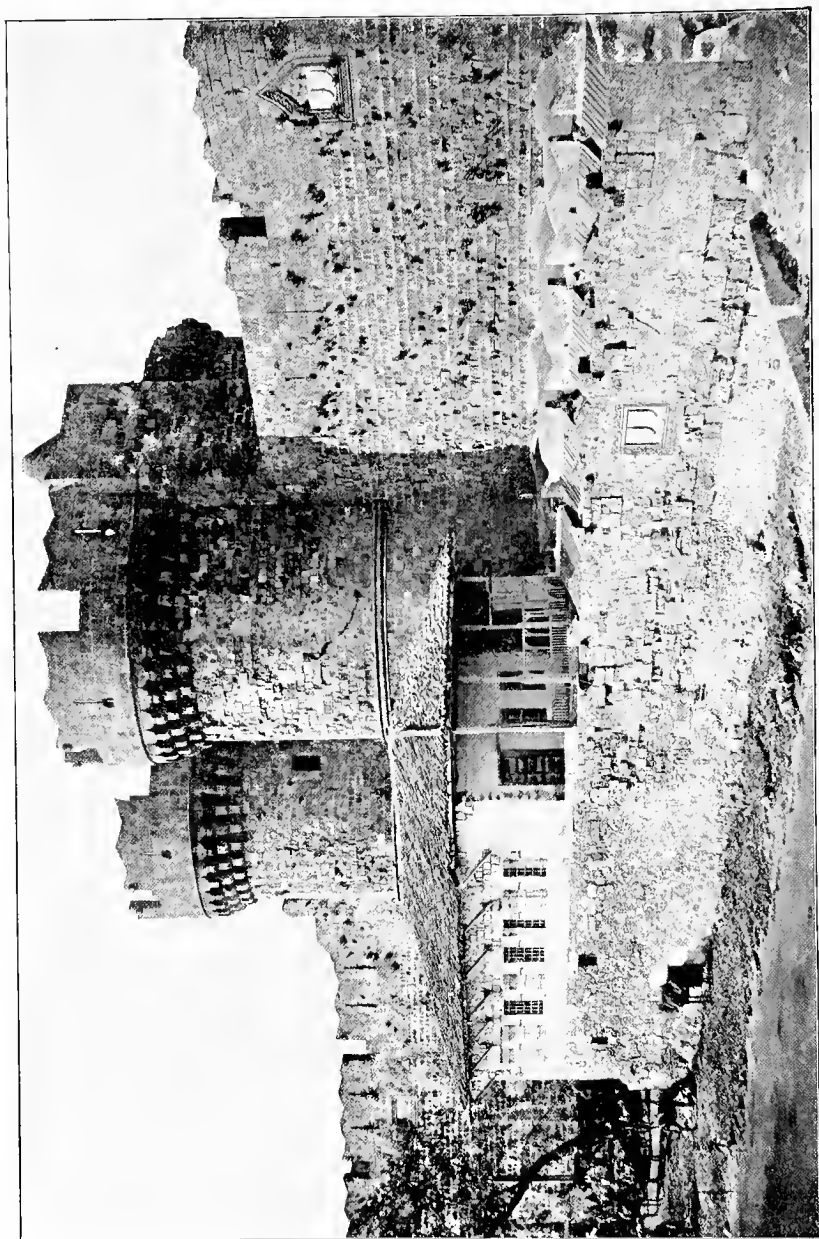
Also, our aforesaid viceroy himself, or by means of a commissioner or commissioners whom he may choose to nominate in our name for that purpose, shall cause to be handed over and transferred, in actual and tangible possession, as vacant and free, all as is aforesaid, which we have conceded to the said grand master and convent, to himself, or to a procurator named in his place, to whom in every way, in order that, on their side they complete and carry out the stipulation and agreement with the said grand master and convent, we confer power, and commit our plenary authority; and after possession shall have been duly handed over, they shall support the said grand master and convent in that power, and shall protect them powerfully against every one: nor shall they cease to be paid rents, import or export duties, or any other taxes or rights by either of the aforesaid, to whom we have granted this fiefal tenure.

We, also, in order to give effect to this deed, in case it should be necessary, supply all defects, nullities, faults, or omissions, if any shall chance to be included, or shall arise, or be in any manner alleged, from which, in the plenitude of our royal authority, we grant a dispensation. For which purpose we have ordered the present deed to be drawn out and furnished with our official seal for the affairs of Sicily attached to it. Given at Castellum Francum, on the 23d day of the month of March, in the year of our Lord 1530: in that of our reign as Emperor the tenth year; as King of Castile, Granada, etc., the twenty-seventh; of Navarre, the sixteenth; of Aragon, both Sicilies, Jerusalem, and elsewhere, the fifteenth: and of all our realms the fifteenth.



PHILIP VILLIERS de L'ISLE ADAM.  
DEFENDER OF RHODES.

FORTY-SECOND GRAND MASTER KNIGHTS OF ST. JOHN, 1521 TO 1534.



RHODES: WALLS AND TOWERS AROUND CITY OF RHODES, 1892.  
ERECTED BY KNIGHTS OF ST. JOHN, 1310 TO 1523.



Difficulties arising with the viceroy of Sicily, who claimed duties on all corn shipped from that country to Malta, and that he would not accept money which might be coined by the Knights, in payment of the same, further negotiations became necessary between the Knights and Emperor Charles V, which finally resulted in those concessions being made to the Order. It was therefore agreed that all corn should be duty free, and the Knights have the privilege of their own coinage. These matters satisfactorily adjusted, galleys and transports were secured to take the Rhodian people who had faithfully remained with the Order, and building material to Malta, the grand master and the Knights accompanying them. The landing was made in what is now known as the grand harbor, October 26, 1530, and L'Isle Adam was once more sovereign over the land and people where Grand Convent was established. There was at this time in addition to the Knights and their 5,000 people from the Rhodian isles, a native population of 17,000 to 20,000, who hailed the coming of the Knights of St. John with joy, believing it was for the best interests of their island.

Severe as was the loss of Jerusalem, and the withdrawal from Acre, the loss of Rhodes was still greater, and yet it linked the name of the Hospitalers, the Knights of St. John, with that of the most memorable siege of the 16th century. And the memories of the daring of the Knights of Rhodes, now become the Knights of Malta, are inseparably connected in the history of the centuries since their organization, with the bravest deeds known to the crusades. Scarce three years, and they years of labor, to make the Isle of Malta habitable, amid hardships and trials, and at the age of seventy years, Grand Master L'Isle Adam passed to the holier land on high. August 21, 1534, was the date of the death of this grand old Hospitaller, whose name will ever be associated with the great siege of Rhodes. When we consider the splendor of his achievements, his undaunted bravery, and his nobleness of character, do you wonder that we class that eminently pious old warrior, Philip Villiers de L'Isle Adam, whose name and fame are inseparably connected with the Order of St. John and the siege of Rhodes, the second of the three great grand masters of the Illustrious Order of St. John of Jerusalem, the Knights of Rhodes and Knights of Malta?

The remains of Grand Master L'Isle Adam were first buried in the little chapel at the fortress of St. Angelo, and afterwards removed to St. John's church, where they now rest beside those of Grand Master La Valette, and such was the love of the Knights for their grand master that in commemoration of that love they had engraven upon the monument in St. John's church which was erected to his memory: "Here lies Virtue Victorious over Fortune."

## JOHN DE LA VALETTE.

THE FORTY-SEVENTH GRAND MASTER AND DEFENDER  
OF MALTA.

From the death of Grand Master L'Isle Adam, in 1534, until the election of a Knight of Provence, John de la Valette, as grand master, August 21, 1557, the fortunes of the Knights of St. John, Rhodes, and Malta, had been varied. Four other grand masters had been elected, served the Order faithfully, and died. Malta had been attacked several times and the Turks repulsed. Tripoli, Tunis, Algiers, and other posts on the African coast had been won and lost again. The Order in England had been attacked, many Knights executed, estates confiscated, and commanderies suppressed during the reign of Henry VIII, so that the language was almost extinct. To the honor of the English Knights be it said that all who could escape did so, abandoning their possessions and retiring to Malta, where they took an honorable position in the great siege. The post of the English Knights during the siege of 1565, was on the sea front of St. Angelo, the main point of attack after St. Elmo fell, and consequently the post of honor. Notwithstanding all these trials and misfortunes, the Order was steadily increasing in numbers, strengthening the position on Malta, and regaining its supremacy on the Mediterranean.

Knight John de la Valette was sixty-three years of age when elected grand master, of noble birth, and had entered the Order when but a youth. His services at the siege of Rhodes, in defence of Tripoli, and in command of the Order's fleet, had won him step by step the rank of commander, a Grand Cross, and that of lieutenant to Grand Master La Sangle, upon whose death he succeeded to the command of the Order. His devotion to duty for more than forty years was unparalleled, for in that time he had never been absent from his convent except when sailing in search of the Turk and Infidel.

Philip II having succeeded Charles V, and being engaged in a war with the Moors, the Knights furnished a large contingent of fighting men, and were ever found in the forefront of battle. Expeditions against Tripoli and other fortresses were undertaken with general success, and many captures made at sea, thereby enriching the Order and enabling them to push forward the defences of Malta. About this time, 1563, in addition to the captures in Algiers and on the Mediterranean, the Knights had succeeded,

after desperate fighting, in taking a Turkish galleon of twenty guns belonging to the chief eunuch of the imperial harem, the valuable cargo of which belonged to the Sultan's favorites.

This was too much for Solyman the Magnificent, and he determined to punish the Knights of St. John and drive them from Malta, a fitting close of his long reign as he had signalled its commencement by their defeat at Rhodes.

To meet the coming struggle Grand Master La Valette sent ambassadors to all the courts of Europe urging contributions of men, arms, and supplies, but received little encouragement. Finding that he must rely upon his own Order, a summons was sent to all the European commanderies and the Knights hastened to Malta from every quarter. Scattered as the members of the Order were, and demoralized as many might be expected to be since their expulsion from Rhodes, yet no sooner did they learn of the contemplated attack upon Malta than the remembrance of the glories of Palestine, of Acre, and Rhodes, caused every member of the Order who was able to hasten to the defence of the red cross banner and general convent. Every preparation having been made by Grand Master La Valette before assigning the Knights and their commands to the defences, a grand review was had, after which the Knights were assembled in grand convent where the following address was made, after which they marched to church, partook of the holy sacrament, made confession, and then proceeded to their respective posts.

Grand Master La Valette thus addressed the members of the Order:

"A formidable army, and an infinite multitude of barbarians are coming to thunder down upon us: they are, my brethren, enemies to Jesus Christ: 'tis our business to stand up manfully in defence of the faith, and if the gospel must submit to the Alcoran, God on this occasion demands back of us a life, which we have already devoted to him by our profession: thrice happy they, who shall first fall a sacrifice to so good a cause. My brethren, to the altar, there to renew our vows and partake of the blessed sacrament, and let the blood of the Saviour of mankind inspire us with such a noble contempt of death as can alone make us invincible."

The Knights to a man followed the example of their grand master, embraced each other, and went forth nobly to die or to victory.

The inspection and review showed the command at this time to consist of about 700 Knights, 100 serving brothers, and 8,500 men-at-arms and seamen.

The principal posts of defence were the Castles of St. Angelo

and St. Elmo, which commanded the Grand Harbor; the ancient capital city, Citta Vecchia, and the outlying island of Gozo.

Fifty Knights and five hundred men-at-arms were assigned to St. Angelo, where, from its commanding position, Grand Master La Valette took up his quarters. The little star fort, St. Elmo, on the opposite side of the Grand Harbor and at its outer point, which was only garrisoned by sixty men, had been enlarged and strengthened, so that an additional force of sixty Knights and one hundred soldiers were placed in it. Citta Vecchia and the isle of Gozo were properly garrisoned, and a patrol force of two hundred islanders and six hundred men-at-arms were placed at different points around the coast. The Knights of the several languages, soldiers, and citizens were tolled off in detachments and stationed in batteries upon Point La Sangle, in bastions, and other defences, and strong reserves kept near St. Angelo, while galleys with the seamen were in the harbor to defend the entrance.

On the morning of May 18, 1565, the Turkish fleet appeared off the island, and its coming was signalled to the Knights by the guns of St. Angelo, St. Elmo, and Citta Vecchia. A strong Levant wind blowing, the fleet sailed around the point, anchoring at night in the Bay of Marsa Sirocco, at the east end of the island, where a landing was made and a picket post surprised. One Knight was killed, another captured, severely tortured, and then murdered, the men-at-arms being driven away.

The Turkish fleet consisted of one hundred and fifty-nine vessels, with galleys and transports upon which were 30,000 of its best troops, 5,000 of whom were Janissaries, the flower of the Turkish army. These Janissaries were always conscripted from Christian families, the ablest and best of whom were placed in the army, never permitted to marry, and thus became a formidable force.

Having landed all their troops, and the fleet under the renowned Corsair Dragut not yet having arrived, reconnoitering parties were thrown forward, meeting with much opposition by detachments of the Knights, in which several severe conflicts took place.

The grand master, realizing that no matter how great the loss of the Turks in these desultory actions, the loss of a Knight was greater to him than many men to the invaders, and so withdrew all his forces within the fortifications. May 24, St. Elmo was invested and the siege began in earnest. A battery of ten guns was placed in position in the rear, or land side, of St. Elmo. These guns were of heavy calibre, throwing eighty-pound solid shot, and to them were added two lighter guns of sixty pounds, and one heavier of 160 pounds. The Turks were not only known in those

days to have the heaviest artillery of any nation, but the best gunners. Many of the cannon-balls were made of stone, and are to be seen to this day in the armory of the Knights of St. John in Valetta, the city since built upon the rocky promontory called Mount Sceberras, where these batteries were then placed. In placing these guns in position the Turks lost many men, for the reason that the promontory, being of solid rock, no trenches could be made. Gabions and facines, with earth to fill, had to be brought a long distance and carried to the front by the men, who were constantly subject to the fire from St. Angelo. The better to shelter the men from the fire of St. Angelo, the Turks had placed their batteries on the outer, or opposite, slope of Mount Sceberras, which was a great mistake, for they were thus unable to prevent Grand Master La Valette from throwing fresh troops into St. Elmo. This prolonged the siege, as every night the dead and wounded were removed, and their places taken by other Knights and men-at-arms. Dragut, the corsair, arriving with thirteen large galleys and reinforcements of men, took charge of the siege, and being dissatisfied with the position immediately planted another and larger battery upon the top of the ridge, so as to command both St. Elmo and St. Angelo, upon each of which he kept up an incessant fire.

Just across Quarantine Harbor is a low point of land upon which other batteries were placed which raked St. Elmo and gave the Turks a tremendous cross-fire upon the Knights. Another corsair, with six guns and additional men, coming and finding the embrasures of a ravelin unguarded, Dragut ordered an attack June 4 by the Janissaries and a lodgement was made. Had it not been for some of the Spanish Knights who were near the draw-bridge at the time of the assault, and withdrew the bridge, St. Elmo would have fallen in that attack.

As it was, a simultaneous attack was made by a storming party and the walls were scaled; but the undaunted Knights stood firm, hurling the Janissaries headlong from the walls and pouring boiling pitch and wildfire upon the struggling mass in the ditches. Above the roar of the artillery and the volleys of small arms could be heard the shrieks and yells of the combatants in all the languages. The fierce cry of the Janissary was answered by the battle yell of the Knight of St. John, and the shriek of the Turk by the man-at-arms.

A dense smoke hung low over St. Elmo, and only as the cry increased or died away could the anxious spectators on the walls of St. Angelo judge how the battle was going. Now and then the smoke would lift, and while here and there could be seen the

crescent upon the battlement, yet over all could be seen the banner of the cross floating proud defiance to its foes.

Darkness at last clothed friend and foe with its mantle. The Turks had been repulsed, but with the advantage of having the ravelin. Two thousand men had paid the cost of the assault, but that was a small number for such a force, and could much better be spared than the twenty Knights of St. John and eighty men-at-arms who had so heroically fallen that day in defence of St. Elmo. Again were the dead and wounded removed by La Valette and reinforcements sent to the beleaguered garrison, but in turn to be brought back as were those who had preceded them.

Many were the touching scenes and incidents of that long siege of four weeks, with its daily hand-to-hand encounters. One young Castilian Knight, shot through the body, refused assistance from his brother Knights, saying, "Don't trouble yourselves about me: I am a dead man; your care will be better employed in the defence of our surviving brethren." He then crawled away into the little chapel down under the fort, where we recited the creed and solemnly renewed our vows to this illustrious Order in 1892, commended his soul to God and died before the altar, where his body was found the next morning.

Day after day the garrison was attacked, and on the 16th of June another general assault was delivered, in which over 2,000 Turks fell and seventeen Knights, together with three hundred men-at-arms. Hoops wrapped with cotton or wool dipped in brandy or oil were fired and dropped upon the scaling parties, setting them on fire and burning them to death. One brave Knight fell pierced with a ball just as he had captured a Turkish standard, and for that brave act he had an honored burial among the Grand Crosses.

But human strength could not hold out much longer. The garrison being untenable, the Knights asked to be withdrawn, but Grand Master La Valette, knowing that it must be held to the last moment, affected to believe that the Knights asked to be relieved and wrote them they might return on the boats which carried the relieving party, saying: "Return my brethren, to the convent; you will be more in safety there: and as for me, I shall then be less in pain about the preservation of fort St. Elmo, though it be of such importance that the preservation of the island, and all our Order, depends entirely on it."

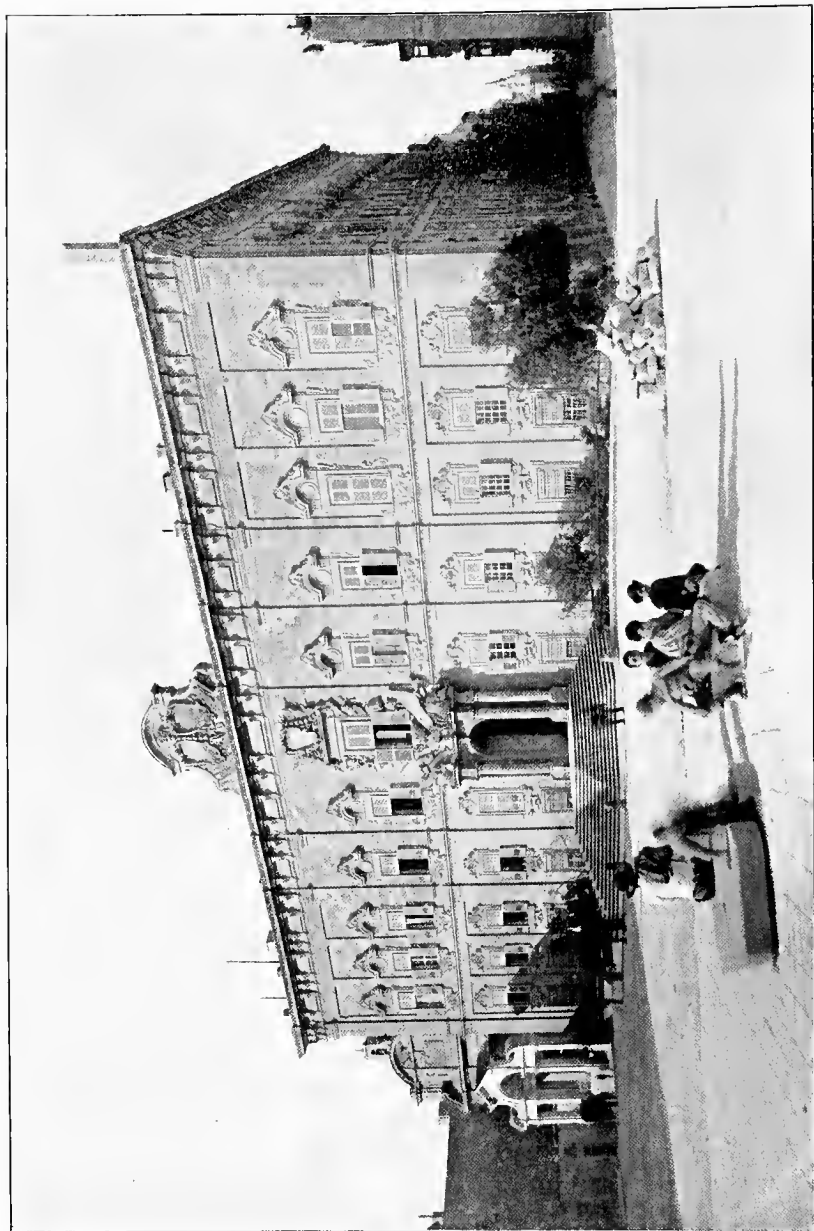
This offer the garrison firmly refused, resolving to die to a man rather than have it said they were cowards, and so informed the grand master, begging of him permission to remain. The grand master having made his point, and knowing full well that



JOHN de la VALETTE.

DEFENDER OF MALTA.

FORTY-SEVENTH GRAND MASTER KNIGHTS OF ST. JOHN, 1557 TO 1568.



PALACE OF THE GRAND MASTERS, NOW GOVERNOR'S PALACE.  
CITY OF VALETTE, ISLAND OF MALTA, 1892.



he could rely upon the faithful performance of their duty, readily gave his consent.

All this time La Valette was sending urgent requests to the viceroy of Sicily to hasten reinforcements, but that officer was too fearful to do so, and the Knights of St. John were left to their own resources. Parapet upon parapet was being raised, platform upon platform built, and artillery hoisted up with which to command each others works, and still the deadly work went on. Additional batteries were placed, and in such positions upon another point across Grand Harbor as to cut off all communication between the besieged in St. Elmo and the grand master. June 21, another desperate assault was delivered, the whole Turkish army being engaged or in the trenches. The corsair, Dragut, having been mortally wounded, made the pirates and Janissaries more desperate. Several times the Turks advanced to the assault, and as often were they repulsed, until night coming on, put an end to the slaughter. It was well that night put an end to the carnage, for human courage could have endured no longer, and St. Elmo must have fallen. All efforts on the part of Grand Master La Valette to render aid to the garrison failed, for the shores were lined with artillery and musketeers. The entire fleet blockaded the port, and galleys swarmed in all the harbor. No effort possible was spared to reach the garrison, but without avail. Their fate was sealed, and nobly as ever a human being went down to death, those brave Knights of St. John did. The day of the 22d was occupied in desultory firing, and the night was well spent in dressing each other's wounds. But sixty Knights remained, and a few men-at-arms. At midnight those Knights assembled in that little chapel before referred to, where the remainder of the night was spent in confessing their sins, receiving the sacraments of the church: then kissing their swords, they returned to the breaches, where, lashed to the walls or seated upon stones, for many were too severely wounded to stand, with swords, spears, or guns in hand, they awaited the assault. Daylight dawned June 23d, and the Turks rushed to the assault but to be driven back. With sword or musket, battle-axe, or lance, they fought, and four times were the infidels repulsed: but gathering strength in numbers, and the garrison becoming less and less, at high twelve on the day before the anniversary of their patron saint, but not until the last Knight of St. John had fallen, did the banner of the cross give way for that of the crescent. Never did men die more nobly, and never in the history of the world has there been such a defence as that of St. Elmo. The commander of the Turkish army, on surveying the ruins, and thinking of St. Angelo, exclaimed: "What

will not the father cost us, when the son, who is so small, has cost us the bravest of our soldiers!" To add to the horrors of the occasion, and by way of revenge, the bodies of the Knights had their hearts cut out, the gash of a cross made in their bodies, and the bodies thrown into the bay, that they might be carried by the tide to the Town (Bourg) and St. Angelo.

This act so affected the grand master that he had every Turkish prisoner beheaded, and shotting his guns with these heads fired them into the camps of the infidels.

There fell of the Turkish army in the siege of St. Elmo over 8,000 soldiers and many of their bravest commanders, and among them the best of their naval officers, the corsair, Dragut. The place where he fell, and where his most effective batteries were placed, is still known as Point Dragut.

Great as was the loss of commanders and men to the Turkish army, it was less to them than that which befell the Order of St. John, for of its noble Knights one hundred and thirty were known to have been killed, and fifteen hundred brave men-at-arms or soldiers.

Severe as was this loss, the grand master was satisfied that the rest of his command was as brave and determined as those who had fallen. He immediately set about strengthening his position at St. Angelo and its immediate works, calling in the detached garrisons and four companies from Citta Vecchia, resolving that no prisoners should be taken, no quarter asked or given, and that it should be war to the death.

Mustapha, the Turkish commander, now having full possession of Mount Scebarras, began to surround St. Angelo and its garrison, but before he did so reinforcements numbering 734 men arrived, among whom were fifty-six gunners, forty gentlemen who came to join in the defence of Malta, and forty or more Knights. Among the number were two from England, named John Smith and Edward Stanley; good English names, truly. This small reinforcement, June 29, was a host in itself and raised the spirits of the besieged. Mustapha, learning of it and its numbers being largely magnified, sent under a flag of truce a demand for surrender, offering the same terms as those granted at Rhodes.

The offer was indignantly rejected, Grand Master La Valette and his Knights being determined to save their island home or be buried beneath the ruins of its fortifications. As St. Angelo and other batteries commanded the waters of the Grand Harbor, the Turks had recourse to the use of their Christian slaves to drag boats over Mount Scebarras from the quarantine into the upper waters of the Grand Harbor, so as to attack the sea front of the

batteries. Here obstructions, such as chains, a stockade of timbers, spars, and other impediments delayed operations until after another large reinforcement to the Turkish army arrived, when, on July 15, a general assault was begun on land and sea front of batteries. La Sangle, and the battery of St. Michael on its point, being nearest the attacking point of the boats in the upper harbor, received the first assault on its water front, and, unfortunately for the Knights, one of their magazines exploded, making a breach, through which the column entered and planted their banners upon the walls. Grand Master La Valette, from his point of observation at St. Angelo, seeing how hard St. Michael's was pressed, threw in reinforcements, which eventually recovered the ground lost and drove the barbarians into the water.

When the breach was entered, Mustapha, seeing his banners upon the walls, ordered in ten large boats from the outer harbor filled with Janissaries, and these coming under the guns of the small water battery at St. Angelo, which being well served and at short range, tore the flotilla to pieces, practically destroying a column of 3,500 men and filling the bay with their dead bodies for days thereafter. The Maltese, who are excellent swimmers, reaped a rich harvest of jewels and ornaments from the dead found floating in the harbor, where, protected by the guns of St. Angelo, they found them. During the attack upon St. Michael the land forces were engaged, and a desperate attempt was made to carry the works on La Sangle. This assault was led by the viceroy of Algiers, named Hassan, in the van of which he placed his force of Algerines, who were among the most desperate of the invaders. But it was of no avail. They had encountered less barbarous men, but men who were intelligent, brave, and Christian soldiers, fighting for a holy cause. Every assault was repulsed. No quarter was asked and none given, for mingled with the old war-cry of the Hospitalers, "God will have it, God will have it so!" was the new war-cry of the Knights of Malta, "Remember St. Elmo!"

The loss to the Knights in this engagement was severe, for over one hundred members had fallen, among whom were many of the distinguished gentlemen volunteers who had so recently joined them, and fully two hundred soldiers. Of the Turkish loss, 3,000 Algerines and Janissaries were numbered with the dead.

No rest was given the Knights for daily was the battle renewed and under cover of darkness were attempts made to carry their works. In one of these engagements the nephew of Grand Master La Valette, a brave young Knight being killed, when some of the old Knights went to sympathize with him upon his loss, the sturdy

old warrior exclaimed, "All the Knights are alike dear to me; I consider them all as my children." And when spoken to of the possibility of a defeat he said, "No one shall ever live to see, while I am alive, a grand master taken in chains to Constantinople, for I shall die with my children and my brethren."

August 2 and 7 general assaults were again delivered and with the same results. In the latter the Maltese women and children were engaged carrying weapons, ammunition, and food to the soldiery; pouring boiling oil upon the heads of the Turks, Algerines, and Janissaries as they mounted the scaling ladders, or rolling stones upon them from the walls as they struggled in the ditches below.

All seemed nerved with the undaunted courage of the noble grand master and his Knights, and the universal desire to defeat the foe or die in the breach. Fireworks, boiling water, or melted pitch was in constant readiness, and no one there was more ready to make use of such than the brave Maltese women. Everything known to war and barbarity was used upon each side. Mines and counter mines were made, Turk meeting Knight under the earth as they ran their galleries, and both being blown up together in the explosion of the mine.

The battle raged at all points on land and sea with the chances in favor of the Turks, when Mustapha, finding himself attacked from the rear, sounded a retreat. This alone saved the day to the Knights of St. John, and it had been brought about by a small force from Citta Vecchia. The commandant of that ancient city in the interior of the island, an old and gallant Knight, named Musqueta, fancying from the continuous roar of artillery, the rattle of small arms, and the dense smoke hovering over St. Michael's that it had been fired and a general assault was being made, sent out his small body of cavalry, each trooper taking a foot soldier on behind him, to make a diversion. This they certainly did, for upon striking the enemy's hospitals they attacked the guards and wounded, so that those who escaped ran into their own lines with the story that it was the advance of the Sicilian army and hence the cause for sounding the retreat.

It was well that Grand Master La Valette did not rely upon Philip II, or his viceroy in Sicily for aid, as, notwithstanding all their promises, it was not their intention to send him any, and anticipating such results, while continually pleading for succor, he was as determined to defend Malta with his Knights to the bitter end. The Turkish general, Mustapha, and admiral, Piali, becoming desperate with their repeated failures and dreading the displeasure of Sultan Solymán, while keeping up a continuous series of conflicts, determined upon another general assault to be contin-

ued both day and night until they had worn out the garrison. August 18, 19, and 20, assaults were delivered, every point being attacked, but the most desperate on St. Michael's and the positions defended by the Castilian and English Knights on the sea front of St. Angelo. In the latter Grand Master La Valette was severely wounded but remained in the works.

A letter shot into the city which contained only the word "Thursday," gave notice to the grand master that the assault was to be renewed that day. Every preparation was made, troops being drawn from St. Angelo and other forts to take their place along the outer defences. All the Knights who were not mortally wounded left the hospitals and took their stations wherever most wanted. On Thursday, the 23rd, the Turks under Mustapha advanced to the storming of St. Michael, while the fleet under Piali attacked the water front. St. Angelo, the Castilian, and English posts were simultaneously attacked, the engagement becoming general. Fireworks and barrels filled with explosives were hurled into the works but as quickly thrown back, exploding in the ranks of the Turks, carrying death and destruction to the inventors. The women vied with the soldiers in their valor, choosing death before capture and dishonor. Every man, woman, and child were in the defences, and the battle raged with fury. Again the Turks were defeated and the Knights victorious.

September 1st the assault was renewed and a desperate struggle ensued. The Janissaries had been promised a license to plunder the city and do as they would by the inhabitants. With sullen bravery did they rush to the attack but to be repulsed with terrible loss. With the despondency of the Turks at their repeated defeats the spirits of the defenders arose until they almost ceased to hope for reinforcements, believing in their own ultimate success. Thinking to create a diversion in his favor and arouse a new spirit in his troops, Mustapha sent a column against Citta Vecchia, but to meet with defeat.

September 6th the long promised assistance arrived, consisting of a body of Spanish and Italian troops, 8,500 in all. With them came 300 Knights of St. John. Mustapha, learning of the landing of these reinforcements for the Knights, immediately withdrew from St. Elmo, leaving his guns, fell back from the trenches, abandoning his heavy artillery, and retired to Marsa Sirocco, where his transports were, and embarked his troops. On the night of the 7th such artillery and stores as had not been abandoned were put on board, the troops following the next day. The morning dawned upon empty trenches and abandoned works, and when Grand Master La Valette discovered the enemy had entirely

gone, great was his joy. All the inhabitants of the Bourg turned out and under the directions of the Knights the ditches were filled and earthworks leveled, men, women, and children working night and day to accomplish their destruction. As the galleys were still in the outer harbor, the guns of St. Elmo were opened upon them and they driven off. A force was thrown into the ruins of that little star fort, St. Elmo, and at high twelve the banner of the Order was again planted upon the spot from which it had gone down in such glory just ten weeks before.

The fleet was just about to sail when Mustapha was informed by an escaped slave that the force landed near St. Paul's Bay did not exceed 6,000 soldiers of independent commands; then he determined to disembark his whole force and attack them. This he did, and sorry was he for his folly: for the soldiers, led by the Knights who had accompanied them, attacked and drove them with great slaughter to their ships: and had it not been for a strong reserve of Janissaries posted at the landing, few would have ever reached the vessels. The historians of that period name the loss of the Turks at 30,000 men, while from the archives of Malta we learn that of the force of 9,000 men with which Grand Master La Valette defended Malta, including the members of his Order, scarcely six hundred were left capable of bearing arms, and they mostly covered with wounds.

Grand Master La Valette did well on that day when he ordered the name of the Bourg (city) to be changed to Citta Vittoriosa, or Victorious City, and well may the Maltese, on September 8th of each year, at the hour of "high twelve," with the roar of artillery and the peal of bells, celebrate the glorious conclusion of that memorable siege.

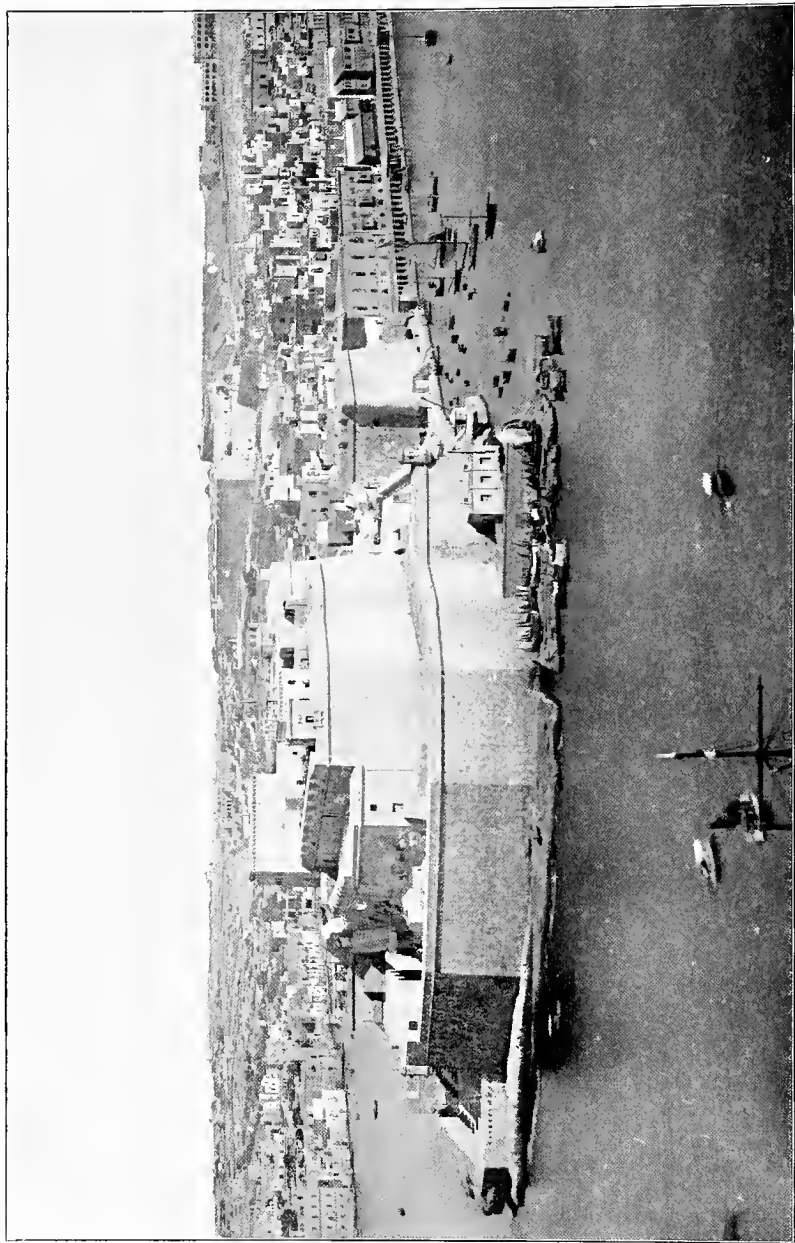
Great was the rejoicing throughout all Europe when the victory of the Knights of St. John, Rhodes, and Malta was made known. Philip II, as if to make amends for his delay and allay suspicion of his intrigues, sent congratulations and valuable presents, including a sword the hilt of which was of pure gold and set with diamonds, to Grand Master La Valette.

Rome illuminated, and the guns of its castle, St. Angelo, saluted. Pope Pius IV tendered a Cardinal's hat to Grand Master La Valette, which he graciously declined, believing the position of Grand Master of such a noble Order was a greater rank than that of Cardinal, and generously recommended that honor be conferred upon another.

Active preparations being made at Constantinople for another attack upon Malta, the grand master proceeded immediately to rebuild the fortifications and erect new batteries. Supplies were



CASTLE OF ST. ELMO, ISLAND OF MALTA, 1892.



CASTLE OF ST. ANGELO, ISLAND OF MALTA, 1892.

OCCUPIED BY GRAND MASTER L'ISLE ADAM, OCTOBER 26, 1530. SURRENDERED BY GRAND MASTER FERDINAND DE HOMPESCH TO NAPOLEON, JUNE 11, 1798.



hastened and much treasure was sent him from kings, princes, and commanders of the Order, from their personal estates.

Engineers were sent for, and the magnificent and formidable works which now command all approaches were planned and the work begun. Mount Sceberras was selected for the site of the new city, which to-day bears the name of Valetta, in honor of the grand master. Grand Master La Valette laid its first corner stone, in person, on the 28th day of March, 1566, and upon that stone, in addition to the general statement as to its purposes, was this inscription: *Melita Renascens*—"Malta springing up again."

Grand Master La Valette's attention was now occupied by the new invasion which threatened, and fearing in the incomplete state of the fortifications that he would be compelled to leave the island, spies were employed to enter Constantinople and fire its grand arsenal, which they did and thus destroyed all the naval stores. Sultan Solyman dying soon after prevented any renewal of the invasion.

Two years later and while out hunting the grand master received a sun stroke, from which he died. Calling upon Jesus and Mary to receive him, his spirit departed, leaving only the mortal remains of John de la Valette, which were buried by the side of that other great grand master, the defender of Rhodes, Philip Villiers de L'Isle Adam.

His death took place August 21, 1568.

In our judgment Grand Master La Valette, the third great grand master, surpassed all others the Order had before or after him. Peter Gerard, the founder of the Hospitalers of St. John, deserves great praise for his piety and self-devotion to duty. The premier grand master, Raymond du Puy, cannot fail to be remembered for his services in organizing the Hospitalers into a military order, and leading them in the early days of the Crusades. To his credit be it said that he was no less pious than his predecessor, and no less brave than the daring spirits he drew about him. Those who succeeded him were brave, as attested at Ascalon, Tiberias, Acre, and many other sieges and battles, but it was reserved for Grand Master L'Isle Adam to win other and greater laurels by his magnificent defence of Rhodes. At that period, however, the Knights Hospitalers of St. John and Rhodes had become powerful and had strong defences on that beautiful island of the upper Mediterranean. It was only, however, by superior numbers, greater resources, and long continued assaults that L'Isle Adam was overpowered and compelled to fall back to Malta.

Our third and greater grand master, John de La Valette, came into command at a time when the Knights were disheartened, on a

barren island, without supplies and almost without friends. His grand convent unprotected and those magnificent fortifications, the pride of engineers and the wonder of military men, but crude and partially laid out. To his genius for command, his unwavering devotion to his Order, his inflexible love of justice and his unquestioned bravery, the Knights Hospitalers of St. John, Rhodes, and Malta, owe the great victory they achieved over the Turks. A victory which has linked their names for all time with the history of that island, and the name of La Valette with this splendid Order of Knighthood.

Associated in the annals of the Order with the name of Grand Master La Valette is the name of his secretary, a brave and courteous English Knight named Oliver Starkey, who was present during the entire siege. This Knight was known to have been so close to the grand master whom he loved and served so well that at his death they were not separated. He was buried by the side of La Valette in the Church of St. John, in Valetta, to which the remains of Grand Master L'Isle Adam were also removed.

The history of this illustrious Order from the death of Grand Master La Valette in 1568 until the surrender of the island in 1798 to the great Napoleon, is one of brilliant achievements. Ever the bulwark of Christianity, its flag was honored on land or sea, and in the main victorious. In the great naval engagement of Lepanto they bore an honorable part, as they did at Dardanelles, Candia, Algiers, and other places. The siege of the capital of Candia lasted for twenty-seven months, and among the last forces to evacuate the place were the Knights of St. John.

At no time was the Order more honored or more prosperous than in its last years. The fortifications had been completed and were looked upon as the most impregnable of any in the world. The city of Valetta had been well built, with its palaces of the grand masters, and its *auberges*—or palaces, of the Knights—eight in all, one for each of the languages, seven of which still remain, including the English *auberge*, now occupied by the officers of the garrison, as are the other six.

In 1792, Louis XVI suppressed the Knights of Malta in France, and confiscated their estates, as did Philip the Fair the Knights Templars in 1313. July 13, 1797, Grand Master Emmanuel de Rohan died, an excellent jurist, who left a code of laws by which the Maltese are still governed. He was succeeded by Joseph de Hompesch, a man too weak for that important trust at such a critical time, and, if not an imbecile, was a traitor to the Order. Suffice it to say, that on the 10th day of June, 1798, the French fleet, on its way to Egypt, put into the several ports of the island,

landed troops without opposition, and but two days later—June 12, Von Hompesch surrendered to Napoleon. 'Tis true that a little desultory skirmishing took place near the works of the city, but even that was without orders from the grand master. We have it on the authority of Napoleon's private secretary, Bourrienne, that when one of his generals, in looking at the impregnable fortifications of Malta, said: "Upon my word, General, it is lucky there is some one in the town to open the gates for us." Napoleon answered: "I took Malta when I was in Mantua!" Bourrienne also says that he wrote, at the dictation of Bonaparte, the letters of intrigue, and that when a prisoner on the isle of St. Helena, Napoleon said: "The Knights did nothing dishonorable; nobody is obliged to do impossibilities." No; but they were sold: "the capture of Malta was assured me before we left Toulon."

Following the surrender, many of the French Knights took service under Napoleon, while others retired to their own countries, the Russian Knights going to St. Petersburg, where they elected the Emperor Paul as their grand master. Von Hompesch, after receiving from the French 600,000 crowns, retired to Trieste, and after resigning as grand master, died May 12, 1805, at Montpellier. In England, as we have before stated, the Order of the Hospital had been suppressed and its estates confiscated during the reign of Henry VIII, but they were restored a few years later by Queen Mary and under that patent of 1554, the Order was again revived in England in 1834, by Sir Joshua Meredyth, baronet, who had himself been regularly knighted by the grand master when in Malta and admitted into the Order. The three precious relics of the Order—the piece of the true cross obtained in the Holy Land, the hand of John the Baptist given them when at Rhodes, and the miraculous image of the Virgin—are now to be seen in St. Petersburg.

The group of islands known as Malta, Gozo, Comino, and Cominotto are situated in the middle of the Mediterranean, about 200 miles from the main land of Italy, and the same from Africa. About 1,000 miles from Gibraltar, and the same distance from Port Said, Egypt. Malta is nine miles by seventeen miles, and its highest hills 750 feet above sea level. While Gozo rises to about the same height it is but five miles wide by nine miles long, and the other two islands are but barren rocks, one mile by two miles in length. The island of Gozo is about four miles distant from Malta, and the lesser isles are between the two larger ones, being nearer Gozo than Malta.

## FREEMASONRY AND THE HOSPITALERS.

As to any connection the Knights of Malta ever had with Freemasonry, we may briefly say that Masonry was never a qualification for Knighthood, but that a large number of the Knights were members of the fraternity is a well attested fact. Not only did the Knights become Freemasons but a great many of the Maltese joined the fraternity, and so numerous were the members, and so influential the teachings of the Order, that Pope Clement XII in 1740, issued his bull denouncing the brethren and forbidding any meeting of the Craft.

The grand master was ordered to enforce this bull which resulted in many Knights and citizens leaving the island. The year following several Knights were subjected to severe punishment and perpetual banishment for refusing to obey the order.

All this, however, did not destroy Freemasonry nor prevent the Knights from becoming members thereof, even to grand masters, as one of the most distinguished grand masters, Emmanuel de Rohan, was known to be a member of the fraternity.

When we consider how few English Knights there were at this period and that the language had died out, we are of the opinion that French and other continental lodges existed among the Knights in the early part of the eighteenth century, else why the bull of 1740? The further fact appears that toward the last of the century, a decade before the surrender of Hompesch, an English lodge was in existence, the warrant of which was found early in the present century.

Our portrait of the founder, the three grand masters, and the grand prioress, sister St. Anne, are copied from engravings, made by the best artists of France, early in the last century, and from original paintings. We have personally seen those original paintings, in the palace of the grand masters, now the governor's palace, in Valetta, Malta.

Many duplicates are to be found in the auberges of the Knights and private palaces, as well as in the great library. In the latter, are also the plates of the engravings of all the grand masters so that we know the same to be well authenticated. The pictures of fortresses, cities, and islands are from photographs collected in our travels, and are of the date of our visit in 1892. We know them to be correct.

May 30, 1814, Malta came permanently under English rule, and over the gates of the city as one enters Valetta may be seen this

inscription: "The love of the Maltese and the voice of Europe have confirmed these islands to the possession of Great and Invincible Britain."

The following beautiful tribute to the Knights, Hospitalers, and Maltese of 1565, appears in *The Malta Standard* on the 8th day of September, 1894, the anniversary of their great victory over the Turks, which we deem a fitting close to our history of that gallant defense:

### THE NATIONAL FETE OF THE 8TH SEPTEMBER.

BY DR. GAUCI TRAMBLETT.

The sun arose joyful and brilliant with new light, O my country, from behind your arid hills on the day of the 8th of September, 1565! Bold and handsome did your daughters of dark hair and burning eyes show themselves on that dear day for joy at the victory. O how happily did your bells ring, and how merry did your songs sound on that evening along the rocky ramparts O illustrious and brave city of the "Bourg!" (Vittoriosa). But thou, thou wert even great, and as such didst thou appear to the gentle poet, who not finding a better simile, wished to compare you to the handsomest and bravest girl that ever was born: and therefore with immortal pathos and feeling he sung the beauty of her form, of her eyes burning with warlike fire, and of the hair flowing on her shoulders, and of the sword stained with Mussulman blood.

But alas! Thy ramparts remained blood-stained for a length of time: no longer were mothers seen responding to the smiles of their dear children: the cruel Mussulman sword had carried away many: a number died of their wounds; others perished from hardships and suffering; the greater part succumbed in the cruel combat. What remained of thy people, O famous city? A handful of surviving brave men by a miracle of God: and when the sound of a trumpet announced the victory to the Maltese, blood yet ran warm through the streets and many women and girls lay struck down on the ground with dishevelled hair stained with blood.

Immediately the people from the neighboring bourgs assembled through thy valleys: and their joy was a sublime one, ardent and sweet as the kiss of first love. An extraordinary immense crowd which went on every moment increasing was seen in the streets of the "Bourg:" acclamations and shouts were heard which went to the sky with a confused sound of drums and trumpets; finally behold a multitude of people that surround the great captain La Vallette, who is proceeding to St. Lawrence's Church to return thanks to God for a signal victory. And amidst frantic applause and a thousand cries and a furious flourishing of flags, that venerable old man walks slowly with tears streaming down his cheeks of happiness never felt before. Oh, city of the "Bourg," oh imperishable monument of greatness and of glory, what joys and what griefs didst thou not hold within thyself!

But that throng of people does not cease and continues on and on to swell and to meet, like the whirling waters of an overflowing river.

A novel yet pitiful spectacle presents itself to the eyes of those around. About fifty brave men, either with their hands or their arms wounded, or with the head bandaged or the leg broken, bruised and haggard, are carried along in triumph with the sound of trumpet and drum, amidst acclamations and loud cries.

Honour, Oh! Maltese, the courageous defenders of the Faith and of Liberty! And that voice and that cry spreads itself everywhere and goes on increasing like the rumbling of thunder.

The country people that had also collected to take part in this glorious event feel as if seized with horror, and remain as if astounded at seeing those brave soldiers, scorched, pallid, wan, and so distorted in the face that they look more like corpses than living persons.

The national flags fly unfurled from the terraces, belfrys, and windows; the troubadour, laying hold of his lute left aside for so long in some corner of his room, burns and is inebriated with the warmest poetry, and goes along the square of the "Bourg" singing the hymn of victory.

Thus passed the day in extraordinary festivity and in immense joy that no pen can describe: the moon alone tinted with a dark colour arose in sadness, and, as if seized with grief, veiled itself behind the wandering clouds to conceal from the spectators, intoxicated with victory, the carnage and ruin of that terrible, long, and desperate struggle.

"Then bright the castle banners shone  
On every tower on high,  
And all the minstrels sang aloud  
For the Christians' victory:  
And loud the warder blew his horn,  
On every turret high,—  
Let the mass be sung and the bells be rung,  
And the feast eat merrily."

With knightly courtesy and in the bonds of fraternity,

JOHN CORSON SMITH.











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